The Churchman

REV. WILLIAM WALTON, D. D., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XXII, NO. 28.—WHOLE NUMBER 1120.

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Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M
ST. LUKE'S CHURCH, 8 " " 5 "
" CHURCH OF THE ANNUNCIATION, 8
" CHURCH OF THE HOLY COMMUNION 8 " " 6 "
Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7. On Saints' Days second service [with offertory for the poor] at 11 A. M.
" EMMANUEL CHURCH, . . . 8 A. M. and on Fridays and Holy Days, . . . 6 P. M.
CHURCH OF THE NATIVITY, 9
CHURCH OF THE TRANSFIGURATION, 6 " " 6 "
Lecture on Wednesday & Friday, after Evening Prayer.
And, on Saints' Days, a Lecture after Evening Prayer.
GRACE CHURCH BROOKLYN HEIGHTS, 8 " 6 "
On Fridays, Evening Prayer with Lecture at 8 "
St. Luke's Church, Brooklyn, 8½ A. M.
On Festivals and Fasts, a *Second* Service at 5 P. M.

Calendar for September

5 Thirteenth Sunday after Trinity.
12 Fourteenth Sunday after Trinity.
15, 17, 18 } Ember Days.
19 Fifteenth Sunday after Trinity.
21 St. Matthew.
26 Sixteenth Sunday after Trinity.
29 St. Michael and All Angels.

Poetry.

For the Churchman.

Absolution.

The stoutest hearts will sometimes faint,
And wearied out will make complaint;
For though unceasing be the toil,
Thorns are still native to the soil;
And though well watered be the root,
The Autumn yields no perfect fruit.

The CROSS is taken up and borne;
The CROWN OF THORNS is daily worn;
From time of leaving Jordan's flood,
Each foot-print shows a stain of BLOOD;
But still the soul must drag in chains,
For SIN sits on the throne, and reigns.

Oh Jesus! listen to our plaint!
Thou did'st, THYSELF, with us acquaint:
May we have faith to feel THEE near,
When THE ABSOLVING WORDS we hear:
For though THY PRIEST be but a man;
Yet what THOU bidd'st him do—he CAN.

A. M.

Rectory, St. James the Less,
Schuylkill Falls, Penn.,
7th June, 1852.

Selected Matter.

From the Ecclesiologist for July.

The Spirit of Symbolism, sanctioned by Holy Scripture.

The regular Paper read before the New York Ecclesiological Society by the Rev. Prof. Mahan, B. D.

In selecting a subject for the regular paper of this anniversary meeting of the Ecclesiological Society, I would have preferred to have confined myself to such topics, as have not hitherto been handled on similar occasions. And indeed I had fixed upon such a subject in my mind. But the want of suitable books to refer to, and the pressure of other duties, have prevented the carrying out of my first intentions. So that I am compelled, however unwillingly, to invite the attention of the Society to a theme, with which all the members are no doubt familiar, which, in many of its bearings, has already been ably discussed in their hearing, and which I would hardly feel at liberty, therefore, to bring before them again, were it not for the intrinsic interest of the subject, and for its intimate connection with church-building, and church-ritual, and, in fact, with everything that pertains to the order and beauty of God'sHouse.

The subject which I have chosen, is *The Spirit of Symbolism.* I propose to show, that it pervades the language of Holy Scripture—especially of the New Testament, and that it is the secret of that peculiar style of beauty, by which the sacred writings are in manner, as well as in matter, superior to the classical, and by which (unlike the classical writings) they are made attractive and instructive to all classes and conditions of men.

Before entering upon the special subject, however, I would remark, in a general way, that there is nothing more Catholic, in the broadest sense of the word, than the love of beauty.—Whatever we love, we believe to be beautiful, or we do our utmost to make it appear so. And whatever we believe to be beautiful, we endeavor, by every means in our power, to make more beautiful. This applies to religion as much as to anything else. Or rather, it applies with greater force to religion, inasmuch as it is the first instinct of a heart, that loves God, to offer to His service not only what is best, but whatever we love best. And it showed the truthfulness of David's heart, that as soon as he began to think of a cedar house for himself, it struck him that he must build a House, even more beautiful and magnificent, for his Lord and King.

This love of beauty, moreover, does not confine itself to the building of temples, and the ordering of rituals, and to such-like durable monuments of religious feeling. But in cases where from any unfortunate bias there is a prejudice against these things, it is still evinced, and perhaps in a concentrated form, in whatever expression of right feeling may still be adhered to. Thus, many persons, who would look at a noble temple with secret misgivings, or would feel averse to a solemn and elaborate ritual, will dwell with rapture upon the beauty of a sermon, or upon the grace and propriety of a gesture.—Yet in point of fact, the principle in either case is the same. The preacher in his study is as much of an artist as the architect or sculptor.—And if he builds his word into a stately style, and adorns the bare thought with graceful and attractive imagery, it is because he conscientiously believes, that such ornaments are not inconsistent with the chaste simplicity of the Gospel.

But it is idle to spend words upon such a subject. The love of the beautiful is a universal instinct. The desire to adorn whatever we admire and love is not less universal. And if the province of religion seems to be an exception to this rule, I think it will be found, that the real question is not as to the principle involved, but rather (taking the principle for granted) as to the kind and quality of ornament, which will serve most effectually to the edification of men, and to the cheerful recognition of the grace and goodness of God.

There are in fact two kinds of beauty, easily distinguishable from each other, which have given rise in the world to two kinds of art. There is the beauty of mere form, which consists in graceful lines, and fair proportions, and harmonious tints and colors. Its perfection is seen in the finer specimens of Greek architecture and sculpture. It is chaste, simple; and being based on a close imitation of nature, or else upon strict mathematical formulæ, it is capable of being brought to a more absolute perfection in its kind, than any other sort of beauty. For this reason the classic works of art, and also the classic writings, which are pervaded in the main by the same spirit, are in their way almost unsurpassable. Their beauty is perfect in its kind. It should be remembered, however, that it is for the most part, a *mathematical* or *physical* beauty.

Beyond this, however, and in the abstract almost infinitely above it, there is another kind of beauty, which, for want of a better name, I may be allowed to call *sacred*, or in precise terms, *symbolical*. It consists in the use of physical beauty, only so far as it can be made the symbol, or external type of moral or spiritual beauty; it being the nature of the symbol to present truth, as it were, in perspective; to put it in a suitable frame, and in a favorable light; to commend it to the examination, as well as to the reason, in that striking and attractive way, which Solomon expresses, when he compares the parables of the wise to "apples of gold, set in pictures of silver." It makes ornament, in truth, subservient to instruction; selecting, if possible, the most tasteful and harmonious images, but never at the expense of the moral to be conveyed. In this way, while classic art rejects absolutely every form that is not perfectly graceful, sacred, or symbolic, art uses often unsightly forms, but manages, nevertheless, so to combine them with others, and throw over all such a halo of sacred meaning, as to produce a general impression of harmony and beauty.

In this sense the beauty of nature, if rightly understood, is highly symbolical, and is acknowledged so to be by an almost universal consent. I need not illustrate this by speaking of "sermons in stones, and books in running brooks." It will be enough to say, that the aptest and most beautiful declaration of spiritual truths, which human language can furnish, are often nothing more, when understood literally, than plain matter-of-fact assertions of common places in nature. Thus, "where the tree falleth, there it shall be"—what is this but a commonplace fact? Yet who is so dull as not to see through this fact, and beyond it, a truth, which bears about the same proportion to the fact itself, as a picture of Titian to the frame in which it is exhibited. In the same way, nothing can be more common-place, if understood literally, than the saying of our Lord; "The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light!" Yet in truth the presenting of this simple fact, as a picture to the imagination, is like the opening of a window in a dead wall. It reveals at once a flood of light, and a glorious landscape of truth, which a child may admire for its beauty, which a sage may extol for its inexhaustible richness and fertility.

Now these things are what we call parables, or proverbs. In other words they are *symbols*. They are pictures, or images, taken out of the abundant storehouse of nature, and set up in the Temple of Truth, partly, we may suppose, on account of their intrinsic beauty, but infinitely more on account of the spiritual instruction, which the application of them to sacred purposes enables them to suggest.

I need not repeat, that nature is so framed as to be full of such symbols. It seems almost superfluous to add, though this is the object of the present essay, that the most attractive feature of the word of God—I mean, of course, so far as its style is concerned—and that which makes it the most popular and intelligible, at the same time that it is the profoundest of all books, is its happy adaptation of these symbols to sacred purposes.

It may be necessary to say, however, by way of qualification to the remark I have made in reference to the mathematical or physical style of classic beauty, that this assertion is true only as a general rule. There are many exceptions.—Homer, Hesiod, and Æschylus among the poets, Plato among the philosophers, and many others in all departments of art, were exceedingly fond of the symbolical style. They used such ornaments, and it may be said of some of them, such almost exclusively as were suggestive of deeper truths, than the words at first sight conveyed. As a general rule, however, the Greeks were seduced into a lower style, by the wonderful capabilities of their language. They were so carried away with their fondness for rhythmical words, and well-balanced periods, or in other provinces of art for graceful lines, or mathematical proportions, and harmonious colors, that the classical style degenerated into what, when compared with the style of the sacred writings, is a mere superficial beauty. Thus, while the Bible may be translated into all languages, without losing much of its poetic character, the classics, by the same process, become *weary, stale, flat* and *unprofitable*; which is enough to show, that the sacred style of beauty is more Catholic, at least, if not more perfect in its kind, than the classic style.

To be continued.

From the London Evening Journal of August 4.

Convocation.

The next best thing to having knowledge, is the being aware that we are destitute of it.—This information is usually gained by an unpleasant process, or series of processes, which are a good deal more salutary than agreeable to the patient. The Church of England is, during the present eventful week, undergoing a course of lessons calculated to produce this wholesome result. Men have long been talking about synodical action—wishing that they had it—determining that they would have it—declining the verb *to will*, through every tense and person, in connection with this subject. At a distance, it seemed as if a single vigorous effort were all that was necessary to attain the desired end.—But when people come to set themselves about the work in earnest, they find that all kinds of difficulties have accumulated while they have been asleep. The machine used to work well, but it is rusty. A pin is loose here, a cog is out of order there; and instead of the beautiful and easy play of a well-used engine, there are jars, and creaking, and grating—unpleasant to every body, and somewhat alarming to timid persons.

During the elections to Convocation which we have already reported, several most important questions have been asked, which have either not been answered at all, or answered by the mere dictum of the highest local authority. For example, the point has been raised, whether the candidates can be interrogated, at the time of nomination, as to their views. The Bishop of Oxford decided that they could not—the Archdeacon of Middlesex rules, with some hesitation, that they are at liberty to answer questions, if they please. There appears no reason why a third dignitary may not rule that they must answer, whether they please or not Doubtless, a great deal may be said in favor of each of these decisions; but it is at least clear that one uniform principle ought to be established, if law and usage are really silent on the matter. The worst of the three rules is not half so dangerous as the indiscriminate use of all.

A still more curious instance of the effects arising from the desuetude of Church action, and from the interference of the State, occurred in the election for the diocese of Oxford. We have already more than once expressed our admiration of the energetic manner in which its Diocesan has promoted the free and due choice of proctors; and we cannot therefore be suspected of intending to cast the slightest reflection on his share of the proceedings on that occasion. The two hundred clergy who were assembled for the purpose of the election—and that, too, without the excitement of a contest—presented a spectacle such, perhaps, as was never seen before; and the warmest thanks of every Churchman are due to the promoter of a proceeding from which the State may do well to take a lesson. But the neglect of other times introduced a difficulty. The old diocese of Oxford consisted of a single archdeaconry, and, as a matter of course, it only returned two proctors; but, in the re-distribution of English dioceses by secular authority, the archdeaconries of Berks and Bucks were respectively detached from the dioceses of Salisbury and Lincoln, and were subjected to the see of Oxford. Proctorial elections were about the last things that ever entered into the heads of the Ecclesiastical Commission; and thus, no provision being made with reference to that subject, two counties were left to vote as chance might direct. The Bishop of Oxford explained the arrangement which was actually adopted. It was the old custom of the diocese to return but two proctors for the whole—the aggregation of two archdeaconries could not affect the ancient use—and consequently, two proctors, and only two, would still be elected, though the number of voters might have been tripled. We do not call this decision unjust; but we must remark that, had the Bishop reversed his argument—had he ruled that, as it was the custom of the old diocese to return two proctors for its one archdeaconry, it was manifestly in accordance with that custom that the new diocese should return six proctors for its three archdeaconries—we do not see what there would have been to hinder his decision from taking effect. In fact, the question whether the clergy should return six or two representatives to Convocation was determined by the Bishop and his legal advisers. It would seem strange enough if a sheriff possessed a similar power in a county election.

As it was, the Bishop was compelled to decide somehow; and, acting according to the best of his judgment, he simply did his duty. We cannot, however, say quite so much for the archdeacon of Middlesex, because necessary ignorance is no plea for that which is unnecessary. He said that "he had consulted the chancellor of the diocese and his own official adviser, as to issuing the citations to the ancient or the modern boundaries of the diocese and archdeaconry.—They had advised him to follow the new boundary, and consequently he had sent citations into Surrey and Kent, and omitted Hertford, and the result was that the rector of Much Hadham had become ineligible" Yet this result is an utter mistake. It may be, as a general rule, desirable that proctors should be chosen from among the elective body; but there is no law to that effect. If the clergy of Cornwall think proper to choose a Northumberland incumbent to represent them, they are at perfect liberty to do so. With a fact like this, which the slightest study of the history of Convocation might suffice to prove, the archdeacon of the metropolitan county ought not to be unacquainted. Such ignorance will not, we fear, "give satisfaction to the public."

One most extraordinary decision has been brought to our notice, which is so palpably contrary to justice, that we cannot conceive it to be founded on any usage. The citation fixes the election for a certain day, "between the hours of twelve and one;" and the official gloss on this formula is, that, as the nomination must not begin before twelve, so neither must the poll be continued after one. Yet all writs for elections fix a particular hour—the hour named being that for the commencement of the election, which is a continuous act; and the prolongation of the business, for hours or even days, is perfectly within the meaning of the summons. It is surely monstrous to attempt to crowd four speeches, the requisite arrangements for polling, and the business of taking the names of a hundred clergymen, into a single hour. What, too, if the proposer or seconder should be seized with a sudden fit of eloquence, and should spend half an hour in extolling the virtues of his candidate? Indeed, any gentleman opposed to an election might, if this sort of ruling be allowed, entirely put a stop to the affair, by speaking till the time for action was passed. Again, the question of a poll itself has its difficulties. Can it be kept open? How long? Is it sufficient to take the votes of the clergy only who are present? The general feeling as to the law on this point is, that the register of the clergy must be read over, and each elector called upon to vote, and that the absent lose their franchise.

These difficulties, and others of a similar nature, are to be noted and met, but they ought not for one moment to occasion discouragement. If the re-energising of Convocation were "as easy as lying," it would scarcely be worth the doing. By surmounting initiatory obstacles, we prepare ourselves for the main struggle; and by blundering a little at first, we gain the best kind of experience in the long run.

From the Guardian of Aug. 11.

CONVOCATION.—Among the many conveniences which are furnished to the world by the *Times* newspaper, there is one which is not so much felt as it deserves to be. It supplies a means of joining issue with public opinion. The office of that newspaper is to divine and represent with ability what are, or in the course of a month or two are likely to be, the opinions of that undefinable part of the English nation which goes by the name of the 'public'—a curious and formidable compound of shallowness with shrewdness—justice with prejudice—public spirit with selfishness—conceit with good sense—and generosity with vulgar tyranny. The *Times* gives a tangible and reasonable shape to the feelings and ideas which actuate this huge floating mass, and thus, while it gives them, so far as the case admits of it, the force arising from clearness and coherency, affords an opportunity for direct attack which they would not offer while they were merely unrecognised sentiments, infecting the whole body, but distinctly stated only by a few obscure writers, not claiming to represent any but themselves or their comparatively small party.

Now, the *Times* has taken up the subject of Convocation, and has distinctly adopted a line of argument which indistinctly actuates more, perhaps, than any other the mass of half-thinkers, who have a large share in governing this country, and who, so far as they care about the matter, would resist any approach to free action on the part of the Church. It contrasts with most convenient sharpness with the argument which churchmen use on the other side.

The Church of England, it is said, on the one hand is a religious body, founded on a certain religious belief. It must have an organic and constitutional mode of expressing that belief. In theory, Convocation is such a mode, and circumstances now force upon us the necessity of reducing that theory to practice. The Church of England, replies the *Times*—for this is the real substance of the answer—is *not* a religious body; she has *no* religious opinion of her own, therefore she does not need a voice to express any. To give her such a voice would be merely to furnish her members with an opportunity of wrangling on a large scale, certain to be used while men are what they are, but wholly destructive to the very law of her existence.

We shall not attempt to argue this question, but shall merely place the two views in contrast.

Churchmen consider that the Bible, whether interpreted by individuals, by the early ages, or by the existing Church, contains an immense mass of truth, of which part is distinct, part indistinct; part, in theological phrase, "necessary to salvation," an integral portion of that Christian truth by the knowledge of which the human soul is trained for eternal life, part not thus necessary. Real and professed Churches have differed to the utmost extent as to what is distinct and what indistinct, what material, and what comparatively immaterial, but on the principle all are agreed. All unite in admitting that a line must be drawn somewhere. No body of Christians would allow Mahometanism to be taught in their Churches as the religion of the Bible, none would compel all their members to believe precisely alike of the nature of the heavenly joys. But till now it has been considered that, whatever questions might be left open, a certain amount of religious belief was necessary to the existence of a religious body; that the Church of England was such a body, and that her very definite belief was to be found in her Prayer-book and Articles, which exclude from her body, not only Roman Catholics (though this alone would be sufficient for our argument), but whole masses of so-called heretics, too numerous to be counted by any but a theologian. And we may perhaps remark, in passing, that till within the last ten or twelve years the popular charge against the Church of England has been, not that her formularies and practice were too lax in this respect, but that they were intolerably rigid, and she herself jealous and intolerant of her enforcement of them. And finally, the dogmatism of hers has been distinctly accepted by the State, which *inter alia* has retained to the present day for its Sovereign the title of Defender of *the Faith*.

The fact that the Church of England has spoken ambiguously on some points, be they ever so important, does not in any degree interfere with, or modify the fact that she has spoken with all the clearness of which language is capable on others, and those others constitute her religious belief. Whether her definitions are too many or too few, there they are, shaped by her divines, adopted by her ecclesiastical authorities, recognised and enforced by the laws of her country, and forming a basis on which is built a superstructure, comprising some 15,000 clergy, and the laity in communion with them. Whatever differences may exist within that body, no reasonable man can pretend to believe that if Unitarianism were proclaimed to-morrow as the national religion, that body would either cease to exist or become Socinian. In such an event, the Church would at once lose all that she holds as organ of the State; she would in all probability be speedily robbed of what she possesses of her own, and a considerable number of her members would follow the emoluments. Further consequences would follow on which it would be trifling to speculate, since they are among those which the Almighty directs in ways and for reasons which are most peculiarly his own, and which are proportionably inscrutable to us His creatures. But, humanly speaking—and it is possible to speak humanly on such a subject—it cannot be doubted that the old religious body would survive, and would be recognized by all the world as surviving on the basis of that religious truth with which it had previously been identified.

Now what says the *Times*? "All religious bodies which have been able efficiently to organise themselves do this by virtue of the unity of their belief. They do not merely call themselves by the same name; but they hold the same creed and profess the same doctrine."—True. So far we are agreed. A creed is necessary to an organized religious body. And such we say is the Church of England. But not so proceeds the *Times*:

"How different is the case of the Church of England. Moulded into her present shape—not by her own internal energy acting from within, but by Parliament pressing on her from without—she possesses every attitnde, every advantage, and every disadvantage of a compromise. Her Articles and authorized formularies are so drawn as to admit within her pale persons differing as widely as it is possible for the professors of the Christian religion to differ from each other. The object was evidently not to give predominance to any particular set of opinions, but to include as large a number of persons as the then feelings of the nation would permit within the precincts of the Church."

According to this view, to say that the English Church is not a religious body, is even less than the truth. It might almost be called anti-religious; it does not even represent, but is framed in order to stifle and delude the religious feeling of the nation. The object was "to include as large a number of persons as the then feelings of the nation would permit within the precincts of the Church," or in other words, to exclude from the creed every doctrine which the nation with its then feelings, did not insist upon retaining. What exists in the Church of religious belief was forced upon it from without, contrary to its own policy and intention. And it is on behalf of the policy that the *Times* affects to protest—affects, we say, because we find an insuperable difficulty in believing that any clever person (which the writer evidently is) could advance such an argument, unless he desired the destruction of religion in general or of the of England in particular. We can imagine a conscious infidel endeavoring by such a course of argument to habituate the popular mind to the idea of a creedless establishment as a sure though indirect mode of depriving it of any Christian belief. We can imagine a Roman Catholic overacting the part of a Liberal in his anxiety to urge against the English Church his favorite reproach of Parliamentarianism. We could imagine a German sentimentalist (though not a writer in the English *Times*) imagining the possibility of fraternising in some so-called religious appreciation of some indefinite infinite apart from any distinct belief of any actual supernatural truth. But we cannot imagine a man seriously, though ever so coldly—believing in anything that that deserves to be called Christianity, and seriously arguing for the maintenance of the *status quo* of the English Church on the ground that she does not lay down religious truth on any point "on which it is possible for the professors of the Christian religion to differ from each other,"—that she has no religious creed, and consequently is not a religious body, but some indescribable and inconceivable entity—a function of Government—an exponent of opinion—a financial arrangement or a compromise.

From the Evangelical Catholic.

The Sectarianism of St. Luke's Hospital.

Why do Episcopalians want an hospital exclusively for *themselves*? They do not want an hospital exclusively for themselves; what they want, is an hospital of which they shall have the control and management themselves; not, however, for the purpose of confining its benefits to themselves, but for the sake of securing to it the ministrations of religion, which very naturally are those of the religion which they profess themselves. This is the whole of their exclusiveness in the matter. When they build a church, it is an Episcopal church; and now that they mean, with God's help, to found an hospital, it will, of course, be an Episcopal hospital. It can be nothing else, except by their giving up that which is the very thing at which they aim—its Church character. In order to fix and settle that, the hospital must be what is *called* 'sectarian', that is, it must belong to a particular branch of the Church. Our existing hospitals are not 'sectarian'; they have no need to be, because they have nothing to do with religion. It does not enter into their plans. They are benevolent institutions for the relief of bodily ailments. They deal with physical disease and suffering. Ministration to the soul is out of the province of their beneficence. Hence they are not 'sectarian'. They belong to no one body of christians, rather than to another, but equally interest all. In that view they are Catholic; and so religious hospitals might be Catholic, if we were all of one mind in religion. But since we are not; since, unhappily, the christian world is broken up into divisions, a distinctively christian hospital must be found in some one of these divisions; or, to express this somewhat differently, so far as we are in earnest in providing for the spiritual necessities of our sick and poor brethren, and are as anxious for the care of their souls, as of their bodies, so far shall we be anxious to supply them with the same spiritual ministrations which we desire and approve of for ourselves. We will not leave them to what they may chance to find in our public institutions. As they are fellow members with us of the same christian community, we feel that they are entitled to its privileges, and should not forfeit them in consequence of their poverty.

Again, a man who is in earnest in his personal religion, is always attached to some one denomination of christians. He may entertain no exclusive views; he may be even latitudinarian; but if he be a devout and zealous man, he will have 'a local habitation and a name'; he will have a home in the religious world. He cannot be entirely free from preferences or partialities. He cannot be a 'nothingarian'. In like manner, an hospital, if its religious element be active and controling, will not be undecided in matters of faith and worship. In regard to these, it will hold a certain and well-defined position. Its religion is not an abstraction. It is a tangible, actual, and practical thing; and as such, must have an embodiment, which it *can* have only in some one of the established forms of religion. Its chaplain and chapel; its spiritual agents and agencies must be those of one of the existing denominations or 'sects' of christians. Thus, its 'sectarianism' follows of necessity from the practical working of its religion.

St. Luke's Hospital, as an institution of religious charity, will operate within the Episcopal Church. Its faith and worship and teaching will be those of the Book of Common Prayer. In that way it will be unequivocally 'sectarian'; and such, from what has been said above, it cannot help being; unless it be content to perform the duties of mere common philanthropy, and lay aside its chosen office as the almoner of gospel charity, healing the sick for the blessed life of Heaven, as well as for 'the life that now is'.

And now does it follow from all this, that St. Luke's must confine its benefits to the members of its own immediate communion? Will none but Episcopalians be ever found within its wards? In that respect, will it be 'sectarian' and exclusive? Not at all. In their appeal the managers say, with regard to those of other communions, who are willing to accept the ministrations of our clergy, it is by no means designed to exclude them; only, as charity begins at home it will be reasonable, that in all cases, our own members (other things being equal) should have the preference. What more can be asked? To provide first for our own sick poor is a dictate of nature sanctioned by revelation; and to expect of others to whom we accord our bounties, that they will take the spiritual and temporal together, is surely nothing illiberal. We open a house of Gospel charity—a dispensary of blessings for both the inner and outer man. The professed object is to do good both to mortals and immortals. The motto of the hospital is: '*Corpus sanare, animam salvare*', *&c.—to heal the body, to save the soul*, or as it may be rendered: *healing the body for the sake of saving the soul.* This being distinctly understood and promulged, it is not likely that many would enter the house, who would refuse to fall in with its religious order, or eschew its spiritual offices, because of their sectarian character. Such cases would be extremely rare. Not one man in a thousand, enjoying the comforts and under the care of a *Church* hospital, would stop his ears to the voice of prayer, instruction, or admonition, from those so kindly befriending him in his distress. If he did, he would be the very man to be retained and nursed with double assiduity, that he might not die in such a state of mind.

If however, the services of the Episcopal Church were such, that none but her own members could conscientiously unite in them, this condition of 'accepting our ministrations' would be tantamount to an exclusion of all others. But that is not the fact. Protestants generally make no objection, on the score of conscience, to our worship. They freely attend our churches. Both in the army and navy the liturgy is liked, for the most part, by officers and men. The Prayer Book is the most Catholic ritual in the world. In practice we are persuaded the use of it would be no barrier to entering the hospital, on the part of others than Episcopalians. Seldom would our charity be declined because of the religion with which it is connected; except, perhaps, by our Roman Catholic brethren. These on principle might be kept from availing themselves of it, just as they will not live in Protestant houses, in which they are expected to attend family worship. The 'sectarianism' of St. Luke's might thus operate to its being filled wholly with Protestant inmates. It is avowedly a Protestant hospital.

The question has been asked, whether in the case of a Non-Episcopal patient, desiring a visit from his own pastor, at his bed-side, he would be told it was against the rule. No—we do not hesitate to answer for our own part, and we are confident we speak the mind of those who will have charge of spiritualities in the hospital. The contrary is not to be imagined. It would be a hard rule that denied a sick man the comfort of seeing his friends; and one harder still, which especially forbade him those whom most of all he might wish to see. Regulations might be necessary in regard to visitors in general; but there never could be one in particular against clergymen, of whatever name.

Said a friend, jocosely to us, the other day: 'I understand a man with a fractured limb, brought to St. Luke's Hospital, would not have it set, until he declared his assent to the thirty-nine articles.' It is easy to make such ridiculous applications of the general rule in question; but they do not deserve serious notice. The managers are neither bigots nor fools. In their religious zeal, they have not lost their common sense. They have adopted the only practicable course for the accomplishment of the great object in view—the establishment of an hospital under the auspices of religion. In doing this, they cannot forget then our faith and worship. Accordingly, they present to the patronage of their brethren, an hospital of the Protestant Episcopal Church. The spirit in which it will be administered remains to be seen. The past history of the Episcopal Church, affords no ground to fear, that it will be a spirit of intolerance. None but those who approve of the design *as it is*, will be expected to contribute towards it; and as to the beneficiaries of the hospital, when *they* complain of its 'sectarian' character, we think we can promise it shall be altered.

One word more. It may be said, that if the foregoing principles were generally carried out, we should have as many hospitals as there are denominations of christians among us. So we should, and a blessed day it will be, when we have. What can be a clearer duty, than that every Church community should take care of their own sick poor; and how can it be done, but by each having an hospital of their own. What do we mean by calling the poor our brethren in Christ, and then, in their extremity, turning them over to the mercies of the public? Churches of Christ, indeed! Practically ignoring the first grand lesson of Christ. It is high time that all the professedly christian bodies bestirred themselves in this matter. High time that their mutual contentions were merged in the more generous strife, who should care most for the suffering, the destitute, the stranger, who should have the best homes for them. This, unlike their present warfare, must not drive them further asunder. It would draw them nearer together. When once the works of love become their chief and engrossing objects of interest, they will discover how much they think and work alike; and will then suspect, that since they are so much one in charity, they are more nearly one in the faith than they imagined. They will have less time, and still less inclination, for fruitless controversy. Looking at one another with the eye-sight cleared by charity, they will be able to see more distinctly, the cardinal points wherein they agree. Beginning to see eye to eye, they will desire to work hand in hand. They will seek re-union. They will be unwilling to be sects—parts of the Church cut asunder. They will long to be gathered on the old foundations, and once more become the vast household of faith, 'at unity with itself.' Sectarian as St. Luke's Hospital may look, it is one step in that direction.

W. A. M.

From the Scottish Ecclesiastical Journal.

An Ecclesiastical History of North Britain.

CHAP. II.—KENTIGERN.

1. The Saxons in Lothian. 2. St. Kentigern and the Church of Glasgow. 3. Chronology of his Life. 4. His Withdrawal to Wales. 5. His Return to Strathclyde—Characteristics. 6. Legends. 7. An Ancient Superstition.

The civil history of North Britain in the fifth century collects itself around two points of interest—the final evacuation of Valentia by the Romans, A.D. 422, and the appearance of the Saxons on the shores of the Forth, *circa* A.D. 453.* From this latter epoch there dates a war, and also doubtless an amalgamation of races, of which the monument still survives in such semi-Saxon, semi-British compounds as Dun-*Eden* and *Arthur's* Seat. To trace the shiftings and blendings of these ancient populations is as impossible as to construct a chart for quicksands, or to arrest a group of moving figures on the mirror of the Camera Obscura. But it is very certain, that in treating of the Teutonic settlers in Britain, historians have ascribed too much to the sword, and too little to pacific fusion. Germany and Scandinavia poured into Britain, not nomadic tribes composed of both sexes, but armies composed of one. Reversing the story of Rowena and Vortigern, the Saxon warrior, when he conquered a home, would share it with a British bride. The very licence of war would contribute less innocently to the fusion of races. And the ultimate ascendency of the Saxon speech and institutions no more bars out this inevitable inference, than the use of the Spanish language at the present day in Mexico proves the extinction or segregation of the subjects of Montezuma.—The coalescence of Celt and Saxon, both families of the great Caucasian stock—one, moreover, under Roman tuition, as markedly superior to the other in arts as that other to itself in arms—must have been effected at least as readily as that of the civilized Spaniards of the sixteenth century with the dusky aborigines of the western world. Wandering tribes exterminate: armed adventurers in quest of new settlements intermarry. They may cling to their ancient speech, and bequeath it to their children; but those children, by the mother's side, are children of the soil. There is no surer law in history.

KENTIGERN, the future Saint and Bishop, was the offspring, we are told, of an illicit attachment—"a rose sprung from a thorn."[†] His father, Ewen, was of a noble British race; his mother was daughter of *Lothus*, prince of the territory called after him Lothian,[‡] who reigned in the latter part of that half-century which was signalized by the advent of the Saxon invaders. The punishment destined for the erring lady, if we may trust the biographer, was that of being flung headlong from the lofty mountain in her father's territory, now known as Dunpelder Law. From this terrible doom she fled, and crossing the Frith of Forth in an open boat, took refuge in the neighborhood of Culross, and there gave birth to Kentigern. From St. Serf she learned the Gospel, and mother and child were baptized together. The baptismal name of the princess was *Tanu*, her infant's *Kentigern*, or *Head Lord*. In time this lofty appellative was softened by the endearing agnomen of *Mungo*—the gentle, the affable, the courteous. This surname, a sufficient index to the character, is said to have been bestowed by St. Serf, who took the boy under his charge, and initiated him in clerical studies. The monkish biographer claims betimes the gift of miracles for Kentigern. His first effort was expended in restoring to life a pet bird of his master's, which had been worried to death by his fellow-pupils! After this, it is no marvel if we find him brought to the rescue of so useful a functionary as the College cook. By and by the legendary mist clears off, and a glimpse or two of fact may be caught. Kentigern, eager to preach the glad tidings, leaves the monastery early in life, amidst the tears and regrets of St. Serf, who bewails in him "the light of his eyes and the staff of his old age." Pursuing the course of the Roman Wall, and passing from the country of the Picts into that of the Strathclyde Britons, the young missionary is seen retracing the steps of St. Ninian, and laboring with a like zeal and success to spread the divine message among the people. Receiving consecration from an Irish bishop—the custom, says Jocelin, and we may well believe it, of those times—he fixes his see at *Glasghu*, the *Grey Ravine*, on whose lower margin, in the slow lapse of after centuries, rose, stately and solemn, that noble Cathedral which became the nucleus of the second city of Scotland. So marvellous, in a degree transcending all legendary marvel, is the influence of Christianity on the development of civilization! It is not too much too say that not only the lofty pile which crowns his place of sepulture, but the vast and splendid city which nestles at its feet, is a monument to the virtues of St. Kentigern.

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* Nennius, quoted by Chalmers, *Caledonia*, vol. i. p. 252. Pinkerton objects to this early date, but seemingly without reason. The first incurson may have been merely piratical, not with a view to a settlement. In the opinion of Dr. Latham, "If we substitute the middle of the fourth, instead of the middle of the fifth century, as the epoch of the Germanic immigrations into Britain, we shall not be far from the truth."—*The English Language*, 3d Edition, p. 9.

According to Jocelin, the Saint was made a Bishop in the twenty-fifth year of his age. Considering the country and the time, this is likely enough. But when in one place one hundred and sixty, and in another one hundred and eighty-five years, are given as the term of his longevity, our faith, the discrepancy apart, may well be staggered.[||] We may safely infer, however, that he died a very old man. Perhaps we shall best satisfy conflicting probabilities in the obscure chronology of his life, if we suppose it to synchronize with the entire sixth century. His death, indeed, is assigned, on respectable evidence, to the first year of the seventh, A.D. 601.[§]

The preacher of peace lived in an age of wars and fightings, and witnessed the rise and fall of many kings. In his earlier years, he was the contemporary of *Arthur*, the potent "pendragon" of the British tribes from Alcluyd and Lothian to the heart of the island.[¶] On the death of Arthur, A.D. 542, *Morken* became Regulus of Strathclyde. This prince, jealous of his influence, or exasperated by his reproofs, conceived a violent enmity against St. Kentigern. The holy man, unawed by threats, remonstrated, as formerly, with the tyrant face to face. The latter, in his rage, spurned him with his foot, and felled him to the ground. Lifted up by the pitying spectators, the Saint passed without a murmur from the royal presence. But he was not suffered to rest; the tyrant thirsted for his blood, and conspirators were not wanting to work their master's will. Hearing this, he withdrew to Wales, where, after a short stay with St. David, he became himself, on the invitation of a Welsh prince, the head of a new religious brotherhood. But his exile was of comparatively short duration. A few years passed by and the wicked Morken died—a victim, if we may credit Jocelin, to a tumor in that foot which had struck the sacrilegious blow. About the middle of the century, *Roderick the Bountiful* assumed the sceptre of Strathclyde; and one of his first acts was the recall of Kentigern. Leaving *Asaph*, his favorite disciple, to preside in his stead over the Welsh Monastery, the good Bishop returned to Glasgow. The veneration of the brotherhood for their founder expressed itself long afterwards in the custom of never opening the door by which he departed, save once a year, on St. Asaph's day.

An honored Episcopate of half a century, reckoning forward from his recall, made ample amends to Kentigern for his eight or ten years' exile. But his labors, as beseemed a Bishop of the time, were missionary quite as much as pastoral. Strathclyde found in him a second apostle, and Glasgow was the Candida Casa of the North. As became the successor of St. Ninian, and the scholar of St. Serf, his solicitude, we are led to believe, expressed itself in spiritual operations expatiating from Galloway in one direction to the distant Orkneys in another. Even through the dense envelop of fable, we have pleasant glimpses of the good Bishop's ways, such as local tradition was likely to transmit with substantial accuracy till they were gathered up into the mediæval memoir. He always travelled on foot. He tilled his fields with his own hands. Wine he never tasted, save when abstinence would have savored of affectation He observed strictly the Lenten fast; but feasted cheerfully on Easter Day with the brethren of the Monastery, and a "great multitude of the poor." He chose for his bed a large stone, hollowed out like a bath, to remind him nightly of his last resting-place. His gentle and devout nature was mirrored in a countenance "full of grace and reverence;" and many a rude heart was won by the "dovelike" softness of his eye. In his preaching he held up the simple-minded and the pure in heart as the special reflex of the Redeemer; while he denounced, as the worst foe of religion, the hypocrite who "tried to blind the All-Seeing." Weighty in speech, even his silence was eloquent. "Better far did that Saint preach by being still, than many doctors and rectors by clamor. For his very aspect, his attire, his step, his bearing, betokened the self-discipline and purity within."[*]

To perceive how very closely the sublime, by perverse treatment, may be made to border on the ridiculous, we have only to dip into a monkish biography. The pages of Jocelin teem with miracles of the most grotesque type. A wolf begs pardon of the Saint for killing a stag which had been so obliging as to drag the plough like a bullock, and insists on taking its place. A hillock, on which the Saint has been seated, suddenly swells into a great mountain. The Clyde runs off with King Morken's granaries, and deposites them unscathed at St. Mungo's door. A ring opportunely extricated from a salmon's stomach (and still figuring, with its captor, in the City Arms of Glasgow) saves the life and reputation of Roderick's queen. Jocelin, in short, is evidently running a race with Ailred, resolved that the legendary renown of St. Mungo shall not suffer eclipse from his brother Saint of Whitehorn. In some places there is close verbal plagiarism:[†] in others, exaggeration which shoots beyond the mark. Ninian, as Ailred states truly, had been at Rome once: Kentigern is condemned to seven journeys, all, of course, equally apocryphal. Ninian was a man of mortified life: Kentigern chants the Psalter from beginning to end up to the chin in cold water. The legend of the Robbers and the Bull's-hoof has its counterpart in the hard fate of certain thievishly-disposed persons who appear, oddly enough, in the retinue of Columba, when that Saint visits Kentigern, and who, having feloniously slain one of the Bishop's rams, and cut off its head, are sadly dismayed and incommoded by the sudden conversion of the head into stone, and its sticking, as if glued, to the hands of its butcher. Well might the Saints, had they foreseen all this, have prayed to be "saved from their friends!" Even the deathbed of Kentigern is not sacred from this foolery. He expires, on Low Sunday, in a warm bath; and, as soon as the body is taken out, the brethren standing round jump eagerly in, and as many as secure a place before the water cools, are straightway transported with the Saint to heaven.

In the perusal of legends so innocent of mischief, at least to us—for what false belief is innocent of mischief to those who entertain it?—we may pardonably blend a smile with a sigh. Not so when puerile superstition becomes transformed into authentic cruelty. In Jocelin's time, a huge stone cross was still standing in the churchyard of Glasgow. Tradition said that, after all human efforts to move it from its quarry had failed, it had been fixed by an angel in its destined site, in answer to the prayers of St. Kentigern. To this cross, in the Culdee or Celtic period[‡]—for in Jocelin's days the custom was obsolete—there used to be bound, on Saturday nights, the diseased and insane of the neighborhood; who next morning were "sometimes"—we may guess how often—found recovered and in their right mind, and sometimes, as is candidly allowed, "dead or dying." A similar prerogative attached to a cross of sand, built by St. Mungo's own hands, and miraculously cohering in consequence. Alas! had the "gentle" Bishop been conscious of such atrocities, perpetrated in his name, and in that of Christian religion, could his bones have rested in his grave?

[†] The main authority is Jocelin, who flourished in the latter part of the twelfth century, and seems to have gathered into his Memoir the floating traditions of the district. Of course, we must make allowance for extravagant panegyric: he was *retained* on behalf of the See of Glasgow, and had to make the most of its patron. Still, we have earlier and more reliable evidence to the effect that Kentigern was a pre-eminent ecclesiastic. In the *Welsh Triads* we have conjoint mention of "Arthur, a supreme of princes, in the North, and *Kindern* [Kentigern] *Archbishop*, and Gwsthmwl, chief of elders."—*Caledonia*, vol. i. p. 244. There is force, moreover, in the observation of Pinkerton: "Such was the spirit of the times, that we have more certainty about Saints than about anything else."

[‡] The derivation is at least as probable as any other that has been offered. There is also the analogy of *Fife* and *Angus*, which, in all likelihood, took their names from Celtic chieftains.

[||] Perhaps the discrepancy may be removed by supposing the shorter period to be meant as the term of St. Mungo's *Episcopal* life. Certainly, however, Jocelin contradicts himself, as Pinkerton points out, with a testy "*absurda omnia!*"

[§] A. D. 601 is the date approved by Ushe, *De Primord.* p. 708; and clearly, in any case of conflicting testimony, when all the authorities are so little trustworthy, the probabilities of human life ought to turn the scale.

[¶] *Caledonia*, vol. i, p. 246.

[*] Such traits, or sayings, *may* have been transmitted by an affectionately tenacious tradition; certainly they are presumptively *consonant to the character*. This is all we can say, and in such a matter it ought to satisfy us.

[†] Compare *Vita Niniani*, cap. vi, with *Vita Kentigerni*, cap. xix.

[‡] And yet, though it will hardly be believed, such a custom obtained in some parts of the Scottish Highlands, *down to the present century*.

From the London Guardian.

The National Society Denounced.

We have been for some time aware that a movement hostile to Church education was going on among the hierarchy of Exeter-hall. A letter from Mr. Close, of Cheltenham, which we printed last week, furnishes us with information respecting it, which may without impropriety be made the text of a public commentary. It is an instructive document, as containing a confession of the inadequacy of the grounds on which the National Society is attacked from the pen of a leader in the assault.

Our readers will not require to be told that the revival of parochial education on the part of the clergy has originated mainly with the members of the (so-called) High Church school.—Their sense of the importance of a right faith and the need of teaching it—their interest in the appointed duty of catechising—their desire to prepare fully the candidates for confirmation no longer regarded by them as a mere matter of form—and their wish to guide the youth of cures in a practical manner—had all been influences disposing them to enter into the general feeling in favor of education, to which this generation has given birth. What men of opposite views hoped to effect exclusively by the labors of the platform and the pulpit, was to be done, as *they* thought, mainly in the class-room and the school. Their work has naturally developed itself beyond their contemplation; and many clergymen, who only intended to raise the standard of religious instruction or moral training in their parishes, have been led on to procure also for their people an advanced degree of secular knowledge, which would satisfy the most ardent advocates of intellectual progress. It was a kindred spirit which caused the foundation of the National Society forty years ago, that the population of England might have their children trained according to the doctrines of the English Church. Its constitution was framed upon the Church principles, and the whole Episcopal body admitted to a share in its government. When the Society had attained influence and credit, it was natural that persons who had not assisted in forming it should, notwithstanding, endeavor to take a share in its councils. Of late years that wish has been avowed, and the Low Church party have enumerated in various ways and with varying success the labors of Churchmen in the department of Education.

But it was plain, notwithstanding, that the National Society was as yet unconverted to their views. Mr. Close last year urged his friends to qualify themselves to vote by subscribing to its funds. A committee zealously exerted itself to gain the same object, and made "very great efforts" to induce men of its own sectarian principles to acquire the right of suffrage before the annual meeting. They did not gain—perhaps they did not claim—any credit for educational zeal in this recommendation; but the move was a legitimate one in party tactics. The constitution of the Society allowed all subscribers of a guinea to have a voice in its proceedings, and Mr. Close was justified in desiring to enrol his friends in the ranks in accordance with that law. If these new members had returned men of their own opinions to serve on the committee of management, the founders of Society must of course have acquiesced in their election.

The annual meeting took place, and to the surprise of those who believed the zeal of Exeter hall to equal its bitterness, the "very great efforts" were found to have "signally failed." The vote was a fair and direct trial of strength; both parties had been prepared for it; the Churchmen had a large majority, and elected their own candidates members of the committee. Of this defeat Mr. Close discourses to the editor of the *Record* in a tone of mixed anger and despondency, for which it is really not easy to account. His friends might have turned the scale if they had chosen to do so, at the small expense of a guinea a piece. He complains that his opponents had possession of the room; but they enjoyed that privilege, if it was so, simply by the absence of his supporters. We can imagine no alteration that would give satisfaction at Cheltenham, but an absolute power to nominate the committee, and pack the annual meetings, lodged in the hands of Mr. Close. Until that gentleman shall be able to prescribe to the Society its course of action, he will doubtless continue to hold the opinion which he has modestly expressed, that it is clearly inimical to Gospel truth. His reasons for holding it, as they have not been divulged, cannot be discussed; they have probably the same measure of argumentative support with some other manifestos from the same party, which we have had occasion to notice.

But to some minds a separatist movement is in itself so grateful, that it needs no reasons or excuses; their religious sympathies are awakened by the very prospect of a schism. So Mr. Close counsels his friends to set up a rival to the National Society, and on this, as on other questions, to stereotype the divisions of the Church. We can only conjecture the constitution of his antagonist institution from the nature of those parts of the National Society's system which he dislikes. That Society is governed by the Bishops, ten Peers or Privy Councillors, and sixteen other managers elected freely by the whole body of subscribers. Mr. Close then will exclude, we suppose, from his new executive the Bishops and statesmen of his own Church, while he will forbid the Society at large to have any share in the choice of its own governors. Bishops, even though appointed by the Whig writer of the Durham letter, have too much of the Church element in their office to please him; noble and right honorable persons act under a sense of public responsibility, which does not suit the peculiar notions of justice prevailing in Exeter-hall; and a free election by the friends of education at large is Tractarianism itself. We dimly discern the outlines of a secret conclave of trustees, whose hidden counsels, inspired by Mr. Close, shall infuse the Cheltenham idea of Gospel truth into the minds of English youth. Royalty itself must bow before this great executive; we learn from the *Record's* correspondent that the idea of refusing to make a collection under the Queen's letter has already been entertained, and that the very persons who anathematised us for not wishing to refer the decision of doctrine to the Privy Council, are ready in a moment to resist the Queen's injunction to make a collection for a purpose of which they happen to disapprove.

We feel that we owe an apology to our readers for the length at which we have discussed Mr. Close's letter. We have done so not merely to expose a spirit of faction and causeless division, of which we have, unfortunately, too many examples; but still more to suggest the necessity of warning all indifferent persons against the design announced by the enemies of the National Society. There are always some good-natured, careless Churchmen, who will give a subscription to anything in behalf of which their aid is asked. These neutrals should be told that there is absolutely no pretext for the movement in question. If it does not proceed from mere spleen at the defeat sustained in the last annual meeting, it must be considered a barefaced attempt to set aside Episcopal authority and substitute the administration of a faction for that fair representative government in which the National Society has but followed the genius of our English character and our English institutions, as they have come down to us from the beginning of our history.

Communications.

For the Churchman.

"It is Uncharitable."

Concluded.

But as already remarked, the Church of England proceeded on true Catholic grounds—she was too jealous of the Faith, to run into the extreme opposite of Rome—she set up nothing new; her great care was to *reject novelty*: This was the ground of her quarrel with Rome, and has been ever since—that Rome had introduced *novelties and added them to the Faith*. These rejecting, she simply returned to her pure primitive Catholic Faith.

And now how did she prove that the ground which she took against Rome, was just? In her early day, she was independent of Rome, owed her nothing but brotherly love, as her Bishops testified in their first conference in the early history of Rome's usurpation. We shall not trace out that history; it is known to most of those who will read this article, if not all From step to step, Rome gradually gained power and settled into all her usurpations. At the era of the Reformation, the Church in England, was ripe for the blow, which finally, dissolved the cords of that usurped power. Had I time to trace out her history, from the Heptarchy onward, I could show, that this blow had lingered long, and that though the Church slumbered in her strength, yet from time to time, throughout her history, there were visible, strong signs of real life, and manifestations not to be mistaken, that the time drew on when the English Church would hurl from her the ponderous weight which oppressed her energies. That time arrived. Rome was in error; those errors had been gradually engrafted on the pure Vine which in the early day flourished in Britain. But it was not enough to *assert* this; it must be shown; it must be proven. How? By Scripture. But who shall interpret Scripture? Rome would contend that she interpreted Scripture correctly; the reforming or reformed Church that she did not: Here would be but the two judgments, the one against the other—But no decision. Rome would plead authority—all and much more than all that we have advanced on that head, for she would claim her *own tradition* and place it above that of the Church Catholic and above Scripture: The English Church would grant all to her on that score that the Catholic Church *can ever claim lawfully—but not authority to contradict Scripture, or to put her tradition above that of the Church Catholic*—so the question comes back to Scripture; they cannot agree: what or who is to be the final arbitrator? The question is not, *what* is Scripture, *where* is it? But *how does it speak? what does it say?* *what* is the *true* Faith? The difficulty is in *understanding* Scripture. There must then be an appeal to something else; for the arraying of one set of opinions against another, would never elicit the truth. That *something else*, is *the pure, primitive Church. What* was *its* Faith? *How* taught *it*? This then was and is the final test. 'That which has been held always, everywhere and by all is true, that which has not been so held is false': or again, 'whatsoever is old is true'; 'whatsoever is new' as an article of the Faith 'is false'. When this rule was applied to Rome it was found that she could not stand the test. Her doctrine of the Papal Supremacy and Infallibility, Transubstantiation, and a host of others, were found to be novelties, wholly unable to bear the test of the 'Quod semper'. Rome then had perverted Scripture: The point was clear and proven. And so may each of her members convict her at the present day, *in the use of a lawful private judgment*, whose ultimate bound is the voice of the Church Catholic in all ages.

This rule then bounds the Church, if I may so speak, of any particular place or age, while the Church's voice of any particular place or age, bounds the private judgment of the individual christian as to the articles of Faith. And if the private judgment of the individual rebel against the Catholic judgment of the Church, then the appeal will be to the primitive Church, or to this rule of the 'Quod semper' which is the same thing, to ascertain the *true interpretation* of Scripture, and it will be incumbent on the individual to convict the Church of error, by showing her want of Catholicity of teaching, as the Church of England convicted Rome.

But how shall we hear the Church? We think we have already answered this question. But the point is important, and we would rather say more than is necessary than too little. We then as loyal sons of the Church, hear her voice in the Prayer-book and in the Homilies recognized by the Prayer-book. In her Creed, Articles, Liturgy, Offices, Homilies, &c., she has in her wisdom, gathered out of Holy Writ, the *Christian Faith*, the sum of the doctrines of Scripture, necessary to be believed in order to salvation, and *in them*, hath she taught, enforced and explained *it*: not daring to teach aught as an article of the Faith, necessary to be believed by any man, in order to salvation, but what may be proved by Holy Scripture: not daring to teach less than the Faith whole and entire as it was given to the Church in the beginning. And in placing the Prayer-book in our hands, as her *expositor* of Scripture, she exercises her 'authority' and declares to us that as a faithful witness, she testifies that which has ever been held, and *to no more than that*; that she speaks the language of the Church Catholic in all ages, before Rome had added to, or sectarianism detracted from the Faith.

Here then we arrive at the ultimate bound of private judgment and measure of truth, as to *what* is in truth the teaching of Scripture—*the witness of the early Church*: Here we find the measure, trial, test of the questions and issues between the Church and the sects. But we know the sects will not embrace it; for *they know they can not bear it*. Still it does, must and will convict them; and that they shrink from it, is only an evidence of weakness, unsoundness. When a sectarian places his private judgment against the Catholic judgment of the Church, the two judgments are antagonistic. The one or the other must err; or indeed *both* may err: The appeal is to the rule of the 'Quod semper' as already shown: If *neither* can stand that test, then *both* err. But if the Church stand it and the sectarian does not, then the Church is true and the sectarian false; and though all the world be arrayed against her, yet will she 'stand as a beaten anvil'.

Nor is this arguing in a circle, but up to those ages nearest the source of the divine truth; nor is it a placing of tradition against or above Scripture, but a searching out of the testimony of the pure primitive Church, with a view of *proving true interpretations* of Scripture and *exposing false*. How else are we to proceed? The early Church knew what the Faith was: she received it from her divine Lord and His chosen Apostles: she can tell *us* what it was. And it is with this view that we appeal to her. We go to her with the word of divine truth: we ask for her *testimony*: we seek her as a witness. She is a competent witness; she received first from the sacred writers the word of Truth: she enjoyed the benefit of the instruction of the Apostles and apostolic men, who lived and conversed with the Apostles and succeeded them, and therefore she is a competent witness. Of course had the Faith never been marred, had heresy and schism never sprung up, such an appeal would never have been necessary. But *these* have made it necessary. For it is granted that Scripture is authority—*the authority*. But how shall that authority be understood? what does it say? who shall be its interpreter? The *sectarian* says, *each individual for himself*—the *Church* says, *she 'hath authority in controversies of Faith*'. And it is seen that the *sectarian* system *destroys itself*; *for in the multitude of individual private judgments it is seen that they teach contraries and arrive at widely differing conclusions*. The Church then says one thing, the sects quite another. The appeal then must be had to the consentient voice of the Church Catholic, and this consentient voice, speaks in her Catholic history, her general Councils and Catholic Fathers. To this the Church submits her Catholic judgment, or rather by it is her Catholic judgment, guided, in her interpretations of Holy Writ. Before Holy Scripture in its majesty, she bows with all reverence, and before it she causes her children to bow as the sacred revelation from God to man, the fountain and source of truth, having no mind of her own, nor will of her own to do or teach, aught, more or less, than that most Holy word, warrants and requires: But at the same time, guarding her testimony and verifying it, by the pure teachings of the early Church, that her children may be saved from the addenda of Rome on the one hand, and the rashness of sectarianism, on the other: Thus occupying an undoubted via media, between the two extremes of the spirit of Rome and the spirit of the sects—the former of which exalts tradition *above* the written word of divine truth; the latter discards it altogether. And in this her position, as a via media, she holds nothing and teaches nothing, *simply because the primitive Church*, taught, or held it, *but because it may be proved by most certain warrant of Holy Writ*, as Holy Writ has ever been understood and interpreted by the whole Catholic Church.

Having then discovered the Church's position and a just and equitable rule for our guidance (and which must be granted, at least till a better one be propounded), we go on to apply that rule to the points in issue. All the addenda of Rome, can be made clearly manifest: Her Supremacy, Infallibility, Mariolatry, 'Purgatory, Pardons, Worshipping and Adoration, as well of Images, as of Reliques, and also Invocation of Saints'—these all are found to be novelties, some older, some, younger, when they have the line and plummet laid to them. History marks the period of their rise, of some indeed more distinctly than others: They have not then been held from the beginning: They speak a voice, clearly contrariant of Scripture and of the testimony of the early Church. And on examining the question with reference to the sects (and not to discuss it in all its parts)—to take Presbyterianism, for instance, I find it only about three hundred years old, while many of its offspring or cognates, can scarcely boast as many weeks of age; without the sanction of Scripture and antiquity—*incapable of even an approach to proof from Scripture, twist it and turn it as they may*, without *a scrap or line from history*, no such thing having ever been recognized in or known to the Church:—while Episcopacy, a threefold order of Bishops, Priests and Deacons, constituting the Christian Priesthood, *has the sanction both of Scripture and antiquity*, appeals with certainty to the unerring word of divine truth, and traces up through a long line of successors, to the Apostles. I am then bound both in duty and conscience, to accept Episcopacy, to hold it and teach it, against all opposing doctrines, rejecting all others as of human origin, and clinging to it, as the message and law of a loving Father, to His unloving children! And in the same way, might we go on to test, all the Church's teachings which are *de fide* and prove their consonance to Scripture and the primitive Church—showing on the other hand, the unsoundness of sectarianism.

The question before us, is "uncharitableness", and our object has been to show the ratiocination, through which we have arrived at the conclusion that Episcopacy (for instance) is true—*not to enter into proof*; and to acquire a rule to settle the mode of inquiry and the much-abused doctrine of private judgment.

If then Episcopacy be true—not true as *among* truths—not true as a thing indifferent may be true—but true as a *unit*, true as a dogma, standing alone, as a thing immutable, because of God's appointment, and God's *only* appointment, for the constitution of the Christian Priesthood; do not the sects ask of us a very unreasonable thing when they ask us to acknowledge their divided and subdivided schisms, to be true and valid churches of the Jesus Christ? Is it not unreasonable, yea *uncharitable*, in them to ask us to say that a proposition is true which we are fully persuaded is false?

This specious charge of uncharitableness then against the churchman, is as shallow as it is unfair and unjust. But it is popular, it *takes* with those for whose especial benefit it was intended; and the object being gained, those who use it, little canvass the fairness or honesty of the means. But all who would seek in godly sincerity to know 'what is Truth'? and who reflect, must see that of all things, essential Truth, must be the most unyielding. Truth cannot yield, and if a man would know what *is charity* in its application to the points before us, he must see that its crowning excellence, is to contend earnestly for the truth and to defend it, holding up to the full gaze, every system of faith of human origin which would, if it could, supplant the *Gospel Faith*, in its entireness and integrity.

We have in the sacred page, the glowing examples of our Lord and His Apostles. They never tampered with error; but struck at it with a masterly hand, until it cowered in the dust. Nor do we find the champions of the truth in the primitive Church, dealing timidly with heresy. They had been taught in a school, whose masters had contended with the powers of evil and prevailed. They were at times, indeed severe, but they spoke the truth, and their severity was the *severity of truth*: The wound was deep and needed, often, severe and painful treatment; and they were the men who had the nerve, as men would say, the high christian charity and faith, as the churchman would say, to apply the proper remedy.

A very striking instance presents itself in the history of the Bishop and St. Polycarp, who sealed his faith and charity with his blood. Meeting the heretic Marcion in the street on a certain occasion, he refused to recognise him, whereupon, Marcion called out to him 'Polycarp own us.' 'I own thee', replied he with indignation, 'to be the first born of Satan':* And Ireneus, in noting this circumstance, remarks, so religiously cautious were the Apostles and their followers, not so much as by discourse to communicate with any that did adulterate or corrupt the Faith; observing the rule of St. Paul, 'A man that is an heretic after the first and second admonition reject, knowing that he that is such is perverted and sinneth, being condemned of himself.'

It is not practical at the present day, to maintain in strictness of letter, the position of St. Polycarp. But it illustrates his views, the views of even such an one, as he who was the friend and pupil, of 'the beloved disciple', as to the spurious charity and liberality which we have discussed. Nor can it be doubted that were St. Polycarp alive now, he would be esteemed, the most uncharitable man of the age; though he sealed his faith in the blood of martyrdom, and the voice of Scripture and the whole Church Catholic sustained his views!

Such then is the position of the Church, traduced by Rome, because she will not place tradition and Rome's developments *above Scripture*; traduced by the sects, because, she will not agree that Latitudinarian private judgment, shall be allowed a place above the voice of the whole Catholic Church of all ages. Her position is then clearly that of a via media; standing on true and solid Catholic grounds, she asserts and is prepared to maintain her title to Catholicity, and for this, by Rome she is charged with heresy, by the sects with illiberality. But let the Church and her sons, be true to their posts. There are mighty truths at issue, and the Master who stands at the helm, and guides the storm, will cause those truths to triumph and bring the Church at last to a haven of rest. These are only parts of her probation, through which the Lord of all will be glorified. Finally the position of the Church is *true* Catholicity. There is that which *assumes the name*, which yet is not possessed of the *Truth signified*. He and only he is a true Catholic, who holds the Faith, all and singular, which has been the treasure of the Church Catholic in all ages. A Catholic is one, who holds all the doctrines of the Gospel, and *no more*: while he abhors to hold *less*, he equally abhors to *hold more*, than, the Faith which with one mouth the Saints of all ages have professed. Consequently neither Rome, nor sectarianism, can claim and sustain a title to true Catholicity: for that is not Catholicity which adds to the Faith of the Gospel; so neither is that which *lowers* its standard; casts off the divinely appointed ministry; undervalues the doctrine of the Sacraments and the unity of the Church.

N.

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* Cave's Lives of the Fathers.

I must ask the favor of making the following corrections in my last article:

In the 6th paragraph, in the sentence 'If the appeal be solely to Scripture without any aid from the Church in her Catholic history and *standing*'; for *standing* read '*teaching*'. Same paragraph, a little farther on, for 'above the reach of their conviction', read 'above the reach of their *correction*'.

Paragraph 11, in the sentence 'And to determine the articles of the Christian Faith', read '*But* to determine', &c.

N.

For the Churchman.

To 'Justicia'.

My Dear Sir, In the article from my pen to which you so kindly allude, my only design was to call attention to the proper future action of this diocese in reference to the choice of a Provisional Bishop. My earnest hope was that some one would point out the fallacy, if any, in my reasoning, and remove the difficulties which I have felt in the way of my own action.

Nothing, however, was further from my wish than to open for discussion the merits of the original case, or to say anything about the injustice of the sentence of indefinite suspension, as it at present stands. And the reason for this is, that so far as I can see, discussion of that subject *can do no good*. If it rested with the Convention of this diocese to limit, modify, or repeal that sentence which deprives them not only of the services of their own Diocesan, but as appears to me puts them in a position where they cannot justly secure any other Episcopal jurisdiction, I should be ready, my dear sir, to give what feeble aid I could to setting forth the truth on this subject; then the point you suggest as worthy of 'amplification' might be dwelt upon, and I trust would be by far abler pens than mine, until not a doubt was left in any candid mind that a fearful wrong is committed by maintaining in full force a sentence, the principle of which has been so decisively condemned by our General Convention. But so long as the decision of this point rests with the House of Bishops, we must, for aught I see, leave the matter in silence where they have placed it, and submit to that Holy Providence whose ordering hand is as clearly evident in this disposal of the matter as in any other thing connected with the affair.

With this reply to your suggestion, I would here, with all respect for yourself, leave this subject, were it not that I wish to reiterate the answer of the Editor of the *Churchman* to the inquiry, whether or no the articles of *Seonex*, *Ignotus*, and *Justicia* indicate any fixed line of policy to be pursued in the next Convention by the friends of Bishop Onderdonk. So far as I am concerned they do not. I wrote without conference with others, with a strong and sincere feeling of the importance of my enquiries and an earnest desire for light. They who have seen in anything I have written, a wish to agitate the question of the restoration of the Bishop, or an index of a party combination, must possess 'optics sharp' indeed.

A few words more and I have done. In that most able address presented by the Standing Committee of this Diocese to the House of Bishops, and which will be found in the last Diocesan journal, I read, among other strong arguments, these words: 'On the prayer of our Diocese to the General Convention of 1847 this (?that) body enacted no canon either to void the jurisdiction of a suspended Bishop, or to authorise the Diocese of such Bishop to choose another Bishop, who, during his suspension should exercise jurisdiction in his stead. In a word, *the General Convention, after due deliberation, forebore to sanction, and by so doing tacitly condemned any and every measure mhich would be questionable in principle or which would relieve the Diocese without also relieving its Bishop*'.

'To acknowledge another centre of jurisdiction until the Diocese shall have been lawfully vacated; *to transfer to another Bishop the canonical obedience which, although temporarily interrupted, is yet due to our present Diocesan, is a measure for which we believe our Diocese is not prepared*'.

'To solicit or instigate any infraction of the penalty would be an act of contempt to the tribunal which awarded it; *to solicit or instigate any measure which would involve a forfeiture of reversionary rights, or lessen the chance of their recovery would be an act of bad faith and injustice to the suspended Bishop*; and as no past act of our Convention has cast disrespect on the Court, *so none has given us reason to believe that a measure which would aim to relieve the Diocese at the expense of the rights of the Diocesan, would meet the wishes of the Diocese, or receive its active concurrence*.'

The italics here, are my own, but strengthened in my doubts by such opinions from such men as compose the Standing Committee of our Diocese. I close with asking, do not the italicised portions of the extracts finely characterize the Canon of 1850 for the election of a Provisional Bishop? and if they do, is that Canon a measure which *meets the wishes of the Diocese or will receive its active concurrence*?

I remain, my dear sir, yours,

IGNOTUS.

For the Churchman.

Church School.

MR. EDITOR: Will you permit me to call the attention of your readers and of Church people generally in Brooklyn, to the advertisement of the Misses Rousselle, in another part of your paper. These ladies are recently from Halifax, Nova Scotia, where they have long been engaged in the education of young ladies under a system which, as the result of mature experience and a deep sense of responsibility, has been eminently successful. They bring letters of the highest character from the Provinces, where their work and capability are well known. Having been permitted to examine these letters, and to form a more direct estimate of the claims of these ladies to patronage, I desire to commend their school to the notice of all who wish thorough and judicious instruction for their daughters and wards. The religious education of young ladies placed under their charge, is based upon church principles.

Respectfully,

W. O. LAMSON.

THE CHURCHMAN.

NEW YORK, SEPT. 4, 1852.

Concealment of Immorality in the Roman Church.

We are not one of those who charge upon a Church or sect the offences of its ministers, when they are not tolerated or connived at by it. Men have fallen into grievous sins in spite of the highest spiritual advantages and religious privileges, as the pages of holy writ bear abundant witness. If, however, the religious body with which the offender is connected, screens his offences, and continues him in a position where he can do mischief to the minds and morals of men, it becomes a *particeps criminis*; and especially is this the case if the motive is the reputation and aggrandizement of the society. In this point of view, we fear the Roman Church cannot be justified from sin and shame; and certain incidents which have lately been made public confirm this impression.

There is a striking passage in the Rev. Pierce Conolly's letter to the Earl of Shrewsbury, quoted by us in our paper of the 21st of August, from which we shall here insert a few lines. "The comparative value which Rome sets upon the purity of those who minister at her altars, may be inferred from this, that their habitual disregard of this obligation [chastity], provided it be moderate, that is, provided there be no public scandal (and no marriage), is not a bar to their lawful daily celebration of the Holy Eucharist. *It is not the crime but the scandal that is visited with ecclesiastical censures.* And the crime must not only be public, but also notorious, or evident to the majority of the neighborhood of the convent."

Now, if this statement be true, and we have not seen it contradicted, nor have we any knowledge of any authoritative denial in any quarter, what a fearful proof is given of the want of discipline and morality in the Roman Church. Men stained with the foulest sins are allowed to minister in the most sacred rites of the christian religion, because forsooth their crimes are known only to God and a *few* of their fellow men. In the English law it takes three, we believe, to make a riot; according to the Roman Canon law, it takes six witnesses to convict of notoriety—Mr. Conolly quotes the rule:—"*Ut factum non solum sit publicum, sed etiam notorium, seu ita evidens majori parti viciniæ, seu collegii, ubi ad minus sint decem, ut nulla possit tergiversatione celari.*" As the vicinity or college is to contain ten *at the least*, and six is the greater part of ten, we infer that that number is indispensable for the nonce.

We presume the object of this is to promote the feeling of reverence for the clergy in the minds of the laity, and induce them to look upon their priests as beings of an extraordinary degree of sanctity and virtue. The "*Pecca fortiter*" of Luther which has been denounced so loudly, and we readily admit justly, seems to be changed by his loudest assailants into "*Pecca secreto*." The *differentia* between the two maxims, we leave to Roman casuists to settle. In our opinion they are both abominable enough.

But we have no wish to dilate on the viciousness of this principle. The instinctive feelings of every churchman will revolt at it. Let us see how it works in practice. We have the notable case of Dr. Achilli full in view, and we shall just give some hints from Dr. Newman's description of his character and acts, leaving those who are inclined, to examine the full report of the trial.[*]

And what does Dr. Newman say? Why, that Achilli was as early as 1826, deprived of his faculty to lecture, for an offence *which his superiors did their best to conceal*; that in 1827, he had already *earned the reputation of a scandalous friar*, and he then charges him with various acts of gross immorality in the years 1831, 1832, 1833, 1834, 1835, and 1840. He was not brought under ecclesiastical discipline till 1842, when a decree of the Court of Inquisition, at the Vatican, was passed, depriving him of all ecclesiastical functions for ever, and sentencing him to imprisonment in a certain Convent, for three years. It seems then according to Dr. Newman's statement, that the concealment of Achilli's bad conduct in 1826, was attended with the worst results. Knowing that this wicked friar was a wolf in sheep's clothing, they do their best to conceal the fact; and being allowed to go about and preach and confess, and gain the confidence of young simple minded women, he works the ruin of many; and does not meet with adequate punishment until 1842, or sixteen years afterwards! Is this the boasted discipline of the Roman Church?

But Dr. Achilli was not an ordinary priest and friar, according to his own account. He says, in his evidence,—"in September, 1827, I was appointed *lector philosophiæ*, in the Seminary of the Bishop of Viterbo,"—a fine post for a "*scandalous friar*," and he continued the duties till 1833. In October 1832 "I was appointed by the master of the Sacred Palace, to be his vicar in the Diocese of Viterbo; that made me a censor of the press, and president of the censorship of the press"—truly a convenient post for so *scandalous* a Roman Catholic. In 1833, he obtained from Cardinal Montfiasconi unlimited authority to confess both sexes in his diocese, to impose penances, and give absolutions. All this to a man known to be "scandalous," and steeped in crime! In the same year, he was appointed prefect of studies, and head Professor of the College of Minerva at Rome—we suppose the appointment was deemed congruous to his high reputation: then he went a year on the visitation of the Dominican convents in Tuscany; whether on the principle of set a rogue to catch a rogue, is not stated; and all this time, be it observed, he seems to have made Viterbo his head quarters, where Newman says his character was well known. Then in 1835, he went to Rome and obtained two patents to preach the Lent Sermons, from the Cardinal Serra, Archbishop of Capua and also an appointment to confess persons in that Diocese. Then he went to Naples, and lived in a Dominican convent four years, and in June 1838, went to Rome, stayed there a month, and was confessor to the Princess of Saxony, Louise de Bourbon. In 1837, he was appointed Prior to the Convent of San Pietro, at Naples. It appears too, that on the trial, he produced his appointments to some of these offices.

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[*] It has been published in pamphlet form by Messrs. De Witt & Davenport, N. Y.

Such were the appointments and such the honors conferred upon a man, who Dr. Newman tells us was known to be a "*scandalous* friar," in 1827. Believing the statement he makes, he very properly says, he is "the scandal of Catholicism, (*i e* Roman Catholicism,) by his "extraordinary profligacy;" but the scandal is not solely of M. Achilli's creation. Even allowing all to be true which is said of him, had his ecclesiastical superiors in 1826, taken measures to strip him of his cowl and robe, and forbidden his ministering in sacred things, much less *scandal* would have been caused, and the morals of many women secured from his assaults. They allowed him to go on with his wicked ways in secret, as they say *for the honor of the Church*, and must not now complain if the disgrace is increased a hundred fold. And the very serious question must occur to the mind. Is Dr. Achilli the solitary instance of this profligacy? May not others in like places of trust and responsibility, prove faithless hypocrites and deluders? The philippic of Dr. Newman, intended to destroy the reputation and character of a hated opponent, does far too much, and damages the Church to which he has been perverted. It is, perhaps, the strongest proof, he has yet given, that his unhappy change has enfeebled the logical and reasoning powers, for which he was once so distinguished and blunted the keen and sharp edge of his moral perceptions. He has learned a severe lesson, which may perhaps lead him to earnest reflection, and teach him more charity, moderation, and reverence, towards that Church, he has deserted, than he has evinced since his lamentable fall.

St. Luke's Hospital.—We are happy to learn from the *Evangelical Catholic* that the amount now secured for this benevolent object amounts to about $70,000. We have given the defense of this Institution against the cry of "Sectarianism" raised in some quarters. The reply is amply sufficient, though perhaps employing here and there the *argumentum ad hominem* too freely, and lowering the Church to a level with the sects. The Church is to provide for the bodies as well as the souls of certain of her members; it is a duty assigned her by her Divine Lord to feed the hungry, clothe the naked, heal the sick, and perform other tasks of the like benevolent character. That she has been deficient in providing for the corporeal benefits of the sick and needy is unhappily too true. That she is now beginning to awake to the necessity of practically discharging these duties is evidenced by the foundation of churches and hospitals almost simultaneously in New York and Philadelphia. She thus provides "specially" for them who are of "the household of faith" according to the Apostle's injunction, and in her scheme for this object she provides for the care of their souls as well as of their bodies. As A. W. M. says very properly, if others professing and calling themselves christians want hospitals, according to the rules of their respective societies, they may go and do likewise. We are assured that churchmenwill not complain on this score. Let them in turn have the politeness to let us alone.

We may mention as an additional of sectarian meddlesomeness, a long winded and comatose attack in a secular print upon the American bishops for their speeches in England. They kept to the Church forsooth and said nothing about the sects in America. The critic it seems is a "dissenter", and such censure is very high commendation.

New Publications.

The London Quarterly and Edinburgh Reviews have been re-published with their wonted punctuality, by Messrs. L. Scott & Co. They are both excellent numbers. Contents of the former are, 1. Art and nature under an Italian sky. 2. Kaye's history of the war in Affghanistan; the impolicy of it is forcibly shewn. 3 New Reformation in Ireland, a scorching exposure of the bad faith and intolerance of the Irish Papists, and an encouraging view of the efforts made for their spiritual improvement. 4. Count Mollien's Memoirs, Minister of the Treasury under Napoleon. 5. Cockburn's life of Jeffrey, an interesting and candid sketch of an ancient rival, the first editor of the Edinburgh. 6. Contemporary history—Roebuck and Miss Martineau—sharp and caustic but well-deserved. 7. Lady T. Lewis's Clarendon gallery. 8. Lord Holland's Memoirs of the Whig party—a fine specimen of slashing. His Lordship is unmercifully castigated, but seems to deserve all he gets, for his misrepresentations and blunders.

The Edinburgh contains, 1. The Police System of London,—it ably exhibits the advantages of the new system, and contrasts it with the miserable insufficiency of the old. 2. Campbell's Modern India. 3. Piedmont will assist the reader to form an idea of the present state of things in that country. 4. Dutch Diplomacy and Indian Piracy gives some remarkable specimens of the former and proofs of the existence of the latter, which some good easy souls in England have considered apocryphal. 5. Life and Letters of Niebuhr. 6. Marquis of Rockingham and his contemporaries, highly lauds that Whig minister. 7. English Agriculture in 1812. 8. Lives of Lord Clarendon's friends. 9. Our Defensive Armament, an able and enlightening article on the weakness of the national defences of Great Britain, the unprotected state of the Metropolis, &c., some of the questions asked and facts stated may well startle the Manchester Schoolmen, for they touch their *pockets*. 10. The Oxford Commission University Report, a pungent and amusing article, showing how much things have changed since the foundation of the Colleges, with proposals for conforming these institutions to the requirements of the age. The subject evidently is of very great importance, and needs the attention of statesmen and lawyers as well as academists.

Harper's New Monthly Magazine for September, has among its original well selected articles, a continuation of Memoirs of the Holy Land by Jacob Abbott, My Novel, by Bulwer, and Bleak House, by Dickens. Several of the minor pieces will reward the reader. The delineation of a true Statesman, by the editor, is well sketched, and the sentiments patriotic and high-toned. The humorous engravings at the close are very good.

Blackwood's Magazine for August has been republished by Messrs. L. Scott & Co. Contents are, 1. Dies Boreales. 2. From Stamboul to Tabrig. 3. Katie Sewart, p. 2. 4. Gold's Emigration, Foreign Dependance, Taxation. 5. The Moor of the Lock. 6. "My Novel," continued. 7. The Earl of Derby's appeal to the country.

Graham's Magazine and the National Magazine for September have been received, with several volumes and pamphlets, but owing to sundry excursions into the country during the past month, we have not been able to examine them. We hope to find leisure in the course of a week or two.

Foreign Intelligence.

The *Aisa* and *Washington* have arrived at this port since our last.

The Queen of England, and Prince Albert, with several of their children, have been paying a visit to their uncle, the King of the Belgians. The weather was very inclement the night before landing at Antwerp. She left on the 14th, anchored off Flushing that (Saturday) evening, and proceeded to Cowes on Monday morning.

A grand military review and *fete* was celebrated at Paris on the 15th (Sunday), at which the President assisted. Previously, however, he attended Divine Service at the Madeleine. On his arrival, the Abbe Deguerry, the cure, delivered a short address, in which he expressed his satisfaction on seeing the Head of the State come to celebrate his *fete* on that of the Assumption, showing that he placed himself under the Virgin's protection.

The President replied that the cure was right, for that he placed himself under the protection of the Virgin, and of *the genius of the Emperor*. What a conjunction! After mass the President, attendants and multitude proceeded to the Champs Elysees, when the review was held, and also a sham naval fight.

The elections for Proctors are still proceeding with great vigor. In general they have terminated in the choice of clergyman favorable to the revival of synodical powers. On our first page we have given two interesting extracts—one showing the difficulties in the way of restoration occasioned by changes made by Acts of Parliament instead of by the Church—the other shewing the absurd Erastian cant which such a journal as the *Times* can make use of.

We perceive that the Rev. H. Caswall has been elected Proctor to Convocation, from the Archdeaconry of Sarum. His American experience may stand him in some stead.

Two Popish priests, the Rev. R. Wall, of Lismore, and the Rev. A. Hopkins, of Tuam, who lately professed their adhesion to the Church of Ireland, have relapsed into Popery. The one made a piteous recantation at the altar, in the presence of Dr. McHale, and the other addressed a penitent letter to the Dublin *Freeman's Journal*. It is probable these so-called conversions were mere shams.

Queen's College, Birmingham.—The theological department which has for its object to educate young men for the ministry of the Church, and to afford to Graduates and Literates specially recommended by a Bishop, an opportunity for a course of theological study and practical duty, preparatory to their examination for holy orders, will be opened in October next. The following is a detailed plan of the arrangements. The department is to be open to three descriptions of students:—1. To those who have taken a degree in Arts at Oxford, Cambridge, or Durham, and to Graduated Students of Queen's College; 2. To members of the Arts' department of Queen's College who have passed the examinations required by the College at the end of their first year's course, and desire, with the sanction of the Warden and Professor, to combine the two last years of the course in Arts with the two years required in the Theological department.—Every such student, before obtaining the theological certificate, will be required to take the rank of a Graduated Student in Arts; 3. To Literates who have obtained the sanction of the Bishop in whose diocese they have resided. Literates thus sanctioned, if unprepared to pass the preliminary Examination, may enter the Arts' department for that purpose. Every student, before admission, will be required to subscribe to Thirty-nine Articles of religion, and a declaration that he will conform to all the rules and regulations of the College. All students, except Graduates, will be subject before admission to a preliminary Examination, which will embrace—1. The Scripture History of the old Testament, and the construing the Gospels in Greek; 2. A knowledge of one Greek and one Latin classical author; 3. Translations from English into Latin; 5. The first four Books of Euclid or Aldrich's Logic. The primary Examination in Divinity will be held at the close of the first year, and embraces—1. A portion of the Historical Books of the Old Testament in Hebrew; 2. The Gospels, Acts, Epistle to the Romans, in Greek; 3. The Evidences of Natural and Revealed Religion; 4. The Doctrines of the Faith controverted by the Socinians. The Final Examination in Divinity will be held at the close of the second year, and embrace—1. a portion of the Poetical Books of the Old Testament, in Hebrew; 2. The Epistles to Timothy and Titus, and the General Epistles, in Greek; 3. The Articles and Liturgy of the Church of England; 4. Portions of Ecclesiastical History; 5. The Controversy with the Church of Rome; 6. The Criticism and interpretation of the Bible. Practical instruction in the discharge of pastoral duties by and under the Superintendence of the Professor, and in concert with the authority of the parochial Clergy and the Chaplain of the Queen's Hospital, constitutes an essential feature in the preparation for Holy Orders. The expenses of the resident students will not exceed 65*l.* per annum, and the fees for non-resident, 15*l.* per annum.—*John Bull.*

Visitation of the Diocese of Lincoln.—The Bishop of Lincoln is engaged in the course of his triennial visitation of his diocese. In his Charge his Lordship, after adverting at some length to the altered relations between Church and State, and to the attitude assumed in this country by the Church of Rome, proceeded to touch upon two points which had created much dissatisfaction of late in the Church of England, viz., the denial of the right of objection at Episcopal Confirmations, and the jurisdiction vested in the judicial Committee of Privy Council over matters of doctrine. On the former point the Bishop laid down the following proposition:

It was believed that at what was termed "Confirmation" (a proceeding evidently derived from the principle of the early Church, that the consent of the laity should be obtained before a Bishop was appointed), all persons objecting to the confirmation of the Bishop's appointment were cited to appear; that if they did not appear, the election was held to be confirmed, while if they did it was understood they would be required to substantiate their objections to an Ecclesiastical Court; and that if this were done, the election would be held to be nought, and the Crown would proceed to make a fresh nomination. It appeared, however, from a recent decision in the Court of Queen's Bench, that this opinion was altogether an erroneous one; that the right of appointment rested entirely with the Crown; that confirmation was altogether a form, and nothing more; that the Chapter had to do nothing, the Ecclesiastical Court only to confirm the election, without paying attention to any objections; and the Archbishop to consecrate, under peril of imprisonment. Thus the subject had been precisely defined; the Church herself, in fact, possessed no power in the matter, nor had she done so since the time of Henry the Eighth.

On the latter point he expressed his opinion that the anomaly of referring to a tribunal which might be composed of Roman Catholics or Protestant Dissenters, questions involving the doctrines of the Church of England, was so glaring that an alteration might before long be expected. On the doctrine itself, the Bishop declared his dissent from the doctrine held by Mr. Gorham. The Rt. Rev. Prelate, in the course of his Charge, likewise touched upon the question of Diocesan Synods, which he did not condemn, but considered of doubtful benefit, and to the education question, intimating his dissent from the education schemes recently propounded.

The Popish Synod.—The *Tablet* gives a complete list of the members of the Synod. Among the "theologians of the Synod" are Dr. Newman and Mr. Manning. The following is an account of the proceedings:—"The Synod was divided into Committees or particular congregations, over each of which several Bishops presided, assisted by a suitable number of theologians. Those Committees sat regularly, often twice in the day. After the business to be submitted to the Fathers had been maturely examined and discussed in one of the Committees, all the members of the Synod assembled in general congregations, which were held in the Church in the presence of all the Bishops, with the Cardinal Archbishop at their head. The Theologians were again invited to state their opinions, and, after they had retired, the Bishops remained in deliberation, attended by the secretaries of the Synod. In these general congregations the decrees were arranged, and, after they had been duly prepared, they were copied out for one or other of the three solemn sessions which were held on Wednesday, July 7th, Tuesday, July 13th, and Saturday, July 17th. Before each session, Mass of the Holy Ghost was celebrated by the Cardinal Archbishop. Before the first session, and at the close of the last, there was a procession of the members of the council round the cloisters of the College. After the procession on the last day, the acclamations, inviting all present to pray for his Holiness, for the Sacred College, and the Cardinal Archbishop and members of the Council, were chanted. On Saturday afternoon the Bishops and other members of the Synod left Oscott.—*John Bull.*

Archbishops and Bishops.—A return was yesterday printed (obtained by Sir Benjamin Hall), which was required to show "from the Ecclesiastical Commissioners for England setting forth the names and titles of every Archbishop or Bishop who has been consecrated or translated since the 1st of January, 1836; the amount of income assigned to the See; the amount of net income received annually by such Archbishop and Bishop, and the amount of surplus paid over to the Ecclesiastical Commissioners, and dates of such payments." The amount of income assigned to the Archbishop of Canterbury is £15,000. In the year 1850–51, the net annual amount received was £22,721 9s. 6d. The annual charge was the whole excess over the income assigned. In 1851 the payments to the Ecclesiastical Commissioners were £526 6s. 4d. In 1825 the payments by the Ecclesiastical Commissioners were £3,472 5s. 2d. Similar statements are made with respect to the Archbishop of York and the Bishops as to their incomes, the net annual sums received, and the payments made to and by the Ecclesiastical Commissioners. It appears that the amount of income assigned or contemplated to the Archbishop of York is £10,000 a year; to the Bishop of Durham, £8,000; to the Bishop of Bath and Wells £5,000; to the Bishop of Chester, £4,300; to the Bishop of Chichester, £4,200; to the Bishop of Ely, £5,500; to the Bishop of Hereford, £4,200; to the Bishop of Lichfield, £4,500; to the Bishop of Landaff, £4,200; to the Bishop of Manchester, £4,200; to the Bishop of Oxford, £5,000; to the Bishop of Peterborough, £4,500; to the Bishop of Ripon, £4,500; to the Bishop of Rochester, £5,000; to the Bishop of Salisbury, £5,000; to the Bishop of St. Asaph, £4,200; to the Bishop of St. David's, £4,500; and to the Bishop of Worcester, £5,000. No specific income was assigned to the See of any Archbishop or Bishop until after the passing of the Act 13th and 14th Victoria, c. 94 (August, 1850.) Previously to that date the law required fixed annual payments to be made by the charged, and to the receiving Bishops, so calculated as to leave to each of them an average annual income of specified amount. The Archbishops or Bishops making or receiving such fixed payments under the provisions of the "Act 6th and 7th William IV., c. 77, were not liable to pay to the Commissioners any surplus, nor to receive payment on account of any deficiency. It is stated that the income tax is deducted from the payments to and by the Ecclesiastical Commissioners.—*Times.*

The Rev. Ernest Hawkins.—At the close of the jubilee year some members of the standing committee of the Society for the Propagation of the Gospel, who had long been associated with the secretary, the Rev. Ernest Hawkins, being desirous of testifying their personal regard, and their appreciation of his zealous labors in behalf of the Colonial Church, conceived the idea of uniting to present him with some token of their esteem on his approaching marriage. The idea was very favorably received by the leading members of the society, and has been successfully carried out. On the 29th July, the Bishop of London, in the name of the contributors, presented Mr. Hawkins with the various articles of plate which had been purchased, consisting of a silver candelabrum with seven lights, and a complete tea service in six pieces. A book containing the names of the contributors accompanied the gift; and the candelabrum bore an inscription recording that it was presented "in acknowledgement of zealous and important services rendered to the society, and in token of personal esteem and regard." There were 93 contributors, comprising the Archbishop of Canterbury, the president of the society, 23 bishops, 41 vice-presidents, the standing committee, treasurers, and many other persons who take an active interest in the affairs of the society. The cost of the plate exceeded £230.—*Evening Journal.*

Episcopal Patronage.—The Bishop of Ripon has recently bestowed a piece of patronage in his gift in a manner of which it would be well for the Church if there were most frequent instances.—The Rev. H. Jones having some time ago been led to resign the Curacy of Wakefield under circumstances of a peculiarly trying nature, a deputation waited on his behalf upon the Bishop, who, in deference to the wishes so expressed to him, has just presented him to the Vicarage of Osmotherly, in Yorkshire.—*John Bull.*

Diocesan Intelligence.

For the Churchman

Chapel School at Dearman, Westchester Co. N. Y.—Enquiry having been made as to the nature and plan of this school now building 'Chapelwise', as noticed in last week's *Churchman*, the following particulars are given with a view to guidance in similar cases wherever the Church comes in with small means on untrodden ground, sanctifying education from its earliest elements and planting itself deep in the first necessities of society.

The building is of hammered stone, to be covered with slate, having a high pitched roof with a bell-gable and cross; a triplet window opens on the chancel, which, with its attached sacristy and book room will be 30 feet by 12 in the clear, and separable form the nave or body of the building which constitutes the school, either by folding doors or (what is more accordant with old English use) by a heavy curtain. The school with its Gothic roof will be 40 feet by 20 in the clear, independent of its library and two large porches, all which may be added to its means of accommodation. Its situation is on lofty ground commanding a beautiful view. The education it gives to be sound, thorough and Church-like, beginning with the children and youth of the village, but under God's blessing, to spread wider and higher its holy influences. Their instructor to be a well educated deacon of the Church under the guidance and aid of the clergyman who has pastoral charge.

Estimated cost of the building, $2,750; of the salary of the teacher beyond the probable fees of pay scholars $250; all which must be of the 'Free-will-offerings' of christians. And as it seeks permanent endowment through land, on the walls of the school will be inscribed as 'Founders', the names of those who contribute a village lot or other ground for its future support, or equivalent present payment, while a record book will be kept always open in the school library for all similar donations. As an honorable and satisfactory eequivalent to contributors of either land or money to the amount of two hundred dollars, will belong a perpetual free scholarship, descending by will to their heirs.

We would only add that the above interprise is a work of Faith and Love, resting in its financial responsibilities on a single individual in the neighborhood, a member of the Church.

Any contribution towards carrying out this desirable plan as an example and model to others, may be directed to the Missionary at 'Dearman, Westchester county', under whose pastoral charge the school will be placed, the Rev. William A McVickar, and the receipt of the same will be duly acknowledged in this paper as well as on the records of the school.

New Jersey.—We have received the Journal of proceedings of the adjourned Convention of this diocese, held in Trinity Church, Newark, on the 14th ult. It contains the report of the committee of lay members appointed in May last, at the regular annual meeting, to investigate the charges made against the Bishop of New Jersey by the Bishops of Virginia, Ohio, and Maine. The committee appear to have made thorough work of it, and to have spared neither time nor labor to arrive at the truth. Composed of gentlemen of such high moral character and professional standing, we see not how any candid mind can peruse their voluminous evidence and proceedings, extending to 147 pages, without arriving at the same conclusion which they thus announced:—

The committee report to the Convention, that all the witnesses, who have been examined before them, were respectively sworn or affirmed, before one of their number, as Master in Chancery; they having consented to take the oath or affirmation: and their testimony is reduced to writing, and respectively signed by them; their character and standing in society being unimpeached and beyond reproach.

The committee, being one of investigation on the charges preferred against the Bishop of this diocese report all the evidence they have taken, to the Convention for their action and consideration; and respectfully recommend to the Convention, that the same, with the Exhibits, may be read, and published to the world, as the best answer to, and commentary on, the charges made against the Bishop.

The committee, with unanimity, report to the Convention, that the effect and result of their investigation on their own minds, is an increased confidence in the purity and integrity of the Bishop; and their belief that such will be the effect on the Convention and on the Community, upon the publication of this evidence: and, that having availed themselves of all the means of information within their power in their search after truth, they have arrived at the unanimous conclusion, that none of the Charges against the Bishop have been sustained; but that on the contrary they have been disproved, and are not true: that there is no affirmative evidence of his guilt, though solicited and sought, from sources where it was said to exist; but strong and satisfactory evidence of his innocence of the charges, and of the purity of his character and motives and that there are no just grounds for his presentment.

Under all the circumstances, considering that the committee had no power to compel the attendance of witnesses, their investigation has been a full one; and they confidently submit their testimony taken, together with their numerous Exhibits, to the Convention, in the hope that they will satisfactorily prove, that the committee have desired to arrive at the truth.—*Banner.*

Pennsylvania.—The following services have been performed by the Bishop of the Diocese during the last six weeks to August 14.

Confirmations—At Whitemarsh *nine*, at Germantown *three*, at Schuylkill Haven *five*, at Pottsville *ten*, at Tamaqua *five*, at Summit Hill *six*, at Mauch Chunk *four*, at Bloomsburg *eleven*, at Derry *four*, at Danville *twelve*, at Treverton *three*, at Muncy *five*, at Williamspert *twelve*, at Wellsboro *fourteen*, at Tioga *two*, and at Lawrenceville *two*; in all 107.

Ordinations.—At St. James Church, Philadelphia, on the 8th of July, admitted Rev. J. K. Murphy, an assistant to the rector of the said church, and city missionary, to the order of priests. At Cavalry Church, Tamqua, on the 11th of July, admitted Mr. Aaron Christman to the order of deacons.

Consecration—On Tuesday, the 13th of July, at Mauch Church, consecrated St. Mark's Church, released from a large and long standing debt by the generosity of one of the wardens.

Convocations—Was present, July 12th and 13th, at the meeting of the Schuylkill convocation; July 16th and 17th, at the meeting of the Susquehanna convocation.

Other Services—Were held at Zion Church, Tuscarora, at a mission under the care of the Rev. Mr. Russell, at Neskahoning; at Christ Church, Jerseytown; at St. Mathew's Church, Sunbury; at St. Mark's Church, Northumberland; at Christ Church, Milton; at a school-house on Muncey farm; at St. Paul's Church, Chester; and at Grace Church, Philadelphia. During the same period, the Bishop preached on thirty-three occasions, solemnized two marriages, baptized one infant and catechized and and addressed the children of six congregations.—*Banner.*

Kentucky.—On Sunday the 15th inst. the Bishop made his visitation to Ascension Church, Frankfort; Evening prayer was conducted by the Rev. James Craik, of Louisville, and the Rev. John N. Norton, Rector of the parish; and the Bishop preached a most able and appropriate sermon on Confirmation, from Hebrews vi. 1.—3. The apostolic rite of "laying on of hands" was then administered to *twenty persons*, making *fifty-nine* during the last fourteen months.—*Banner.*

Alabama.—The Convention met on Thursday, 13th May, in Christ Church, Tuscaloosa. After Morning prayer, the convention sermon was preached by the Rev. H. C. Lay from 1st Thess. ii. 7—"But we were gentle among you, even as a nurse cherisheth her children."

Seventy-six persons were confirmed, and two hundred and forty-two baptized, during the year.

The number of communicants reported, is 811.

The Rev. Messrs. Knapp, Morrison, and Massey, of the clergy, and Messrs. Alison, Hammond and Lesserne, of the laity, were elected members of the standing committee for the year.

During his visitations the Bishop preached upwards of ninety times.

A preamble and resolutions in relation to the death of the Rev. J. S. Marbury, were adopted.

The convention, after passing a resolution of thanks to the citizens of Tuscaloosa for their hospitality, adjourned to meet at Selma, the second Thursday in May, 1853.—*Ch. Herald.*

South Carolina.—*Ordination.*—On Wednesday, July 17th, in St. Paul's church, Radcliffeboro, the Rt. Rev. Francis Hugor Rutledge, D. D., Bishop of Florida, officiating at the request of the Standing Committee of the Diocese of South Carolina, admitted Mr. Edward Edmund Bellinger, to the Holy Order of Deacons. The address on the duties of the Diaconate was delivered by the Rev. Dr. Hanckel, who also presented the candidate.—*Gospel Messenger.*

Consecration.—On Wednesday, the 14th July, the Bishop of Florida consecrated to the service of Almighty God, the *Church of the Holy Cross*, Claremont.

Confirmations.—On the 14th July, the Bishop of Florida administered the Holy Rite of Confirmation to two persons, in the Church of the Holy Cross, Claremont.

On the 15th, he administered the same rite to two sick persons in Charleston.

The Rev. Thomas J. Young, Assistant Minister of St. Michael's church, has been appointed by the Clergy to prepare a discourse on the life and character of the late Rt. Rev. C. E. Gadsden, D. D.—The time selected for the delivery of the same, is the first of November, being All Saints' day.—*Ibid.*

Louisiana. — *Annual Convention.* — The fourteenth annual convention of the Protestant Episcopal Church in Louisiana, was held in St. James' Church, Baton Rouge, on Tuesday and Wednesday, 25th and 26th days of May, A. D. 1852.

The Rev. Charles Goodrich preached the convention sermon from the text Eph. i. 22, 23; after which the convention organized, the Bishop in the chair, and there being a quorum, the Rev. N. O. Preston was unanimously chosen Secretary, and Geo. S. Lacey, Esq., appointed his assistant.

Various amendments to the constitution of the Church of the Diocese were then discussed and adopted.

The Treasurer reported receipts on account of expenses for convention of $139,65; disbursements $137,60.

The committee for the securing of trust funds for the Episcopate, for superannuated clergymen, their widows and orphans, for missions, schools, colleges, and other church objects, were allowed to report to the next convention.

Various canons were than considered and adopted.

The Rev. William B Lacey preached on the subject of Female Education, after which the convention met, and the Bishop delivered his address.—*Ch. Herald.*

TO CORRESPONDENTS.

"Gaylord."—We really cannot interpose gratuitously in the squabbles of two such papers.

"Justicia" is under consideration. At present we are entirely of the opinion of "Ignotus", that it is highly inexpedient to agitate the question. The article in itself, however, is sound and just.

Our excellent Toronto contemporary, late "*The Church*," has, with the commencement of its 16th volume, assumed the name of the "Canadian Churchman." Distinguished for its soundness in in the faith and the general interest and edifying character of its contents, it is always welcome, and we cordially wish it the utmost prosperity, under its new appellation.

SERVICE BOOK FOR THE ALTAR.

We have just received a specimen sheet of a very beautiful Communion Service, with all its accessory parts of the Prayer Book, which we may heartily commend for being as nearly worthy of of its high office, as any that we have seen. Its large and clear type, broad page, and *rubricated* rubrics will commend it to all who see it. But the accompanying circular, which we copy, will best explain its object.

Inclosed is a specimen sheet of a SERVICE BOOK for the Holy Table, to contain the Communion Service, complete with collects, Epistles, and Gospels, both ordinary and special; in short, all that part of the Prayer Book which is on any occasion properly said at the Altar.

The want of such a book has long been felt, but the deficiency has hitherto been but imperfectly supplied. If the whole prayer Book be printed in a very large and distinct type, it forms a volume inconveniently large. Hence there is an obvious advantage, as well as propriety, in publishing the Communion Office by itself; so that with the psalms and Hymns, It may always remain upon the Holy Table, and furnish all that is ordered to be said there. The work will be a quarto, of about 200 pages, *properly rubricated*, and in every respect made as worthy of its high office as American skill in typography, and care on the part of the revisers, will permit. The proper certificate also will be obtained from Episcopal authority. Particular attention will be paid to the Consecration Prayer, which will be printed in the largest type, and made as legible as possible. It will be so placed, also, as to avoid the unpleasant necessity, so often experienced, of turning the leaf in the midst of the prayer.

The Service Book will be furnished to subscribers for $3 in sheets, or $6 elegantly bound in dark morocco.

The work will go on so soon as a sufficient number of subscribers is obtained. Specimen sheets may be seen and subscriptions left at Stanford & Swords, Broadway, New York.

Notices.

NEW YORK BIBLE AND COMMON PRAYER-BOOK SOCIETY.

The Board of Managers will meet at the Depository, 20 John St., on Tuesday next, the 7th inst., at 2 o'clock, P. M.

Wm. H. Bell, Rec. Sec.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Board of Trustees will meet at the Depository, on Tuesday next, the 7th inst, at 2½ o'clock, P. M.

Sept 4, 1852. Wm. R. Ronalds, Sec.

NOTICE.

The annual meeting of the Corporation for the relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held in the Sunday School room of St. John's chapel, New York city, on Tuesday, the 28th September, at 5 o'clock P. M.

J. W. Diller, Secretary.

Brooklyn, August 23, 1852.

Notice is hereby given, that the Annual Convention of the Protestant Episcopal Church in the Diocese of New-York will meet in St. John's Chapel, in the City of New-York, on Wednesday, the twenty-ninth day of September—the Feast of St. Michael and all Angels—at ten o'clock in the morning.

BENJAMIN I. HAIGHT, *Secretary.*

New-York, August 14, 1852.

⁂ The names of the officiating Ministers,—Rectors, Assistant Ministers, &c.,—regularly admitted and settled in some Church within the Diocese, in union with the Convention, *and the Canonical Certificates of whose appointment have been sent to the Ecclesiastical Authority*, and recorded; of the Missionaries of the Diocese; and of such Clergymen as are engaged as Professors or Instructors of youth in any College, Academy, or general Seminary of Learning duly incorporated, who have filed with the Ecclesiastical Authority their Certificates of Appointment from the President or Secretary of the Corporation by whom they have been respectively chosen: are placed on the Roll of the Convention.

In compliance with Section 8 of Canon II, a copy of Sections 6 and 7 of the same Canon, and also a blank form of Certificate of appointment of Lay Delegates are herewith transmitted.

"Section VI.—The appointment of Lay Delegates to the Convention, if they be chosen by the Vestry of any Church, shall be made at a regular meeting of such Vestry, held according to law; if they be chosen by the Congregation, the like notice of the time and place of holding the election shall be conducted in the like manner, as prescribed by laws for the election of Wardens and Vestrymen of the Parishes respectively in which they are held.

"The evidence of the appointment of a Lay Delegate if made by the Vestry, shall consist in a written certificate signed both by the Rector of the Church, if there be one; or, if there be no Rector, then by the Warden who presides at the meeting at which such Delegate is appointed: and by the Clerk of the Vestry. If the appointment be made by the congregation, the evidence of such appointment shall consist in a certificate signed by the same persons who are required by law to certify or attest the election of Wardens and Vestrymen in the respective Parishes. Every certificate of the appointment of a Lay Delegate shall show upon its face that the appointment has been made in pursuance of all the requirements of this Section, and shall certify that the Delegate has the qualifications required by the Third Article of the Constitution, and by the next succeeding Section of this Canon. And no other certificate or evidence of the apointment of any Lay Delegate, than such as is herein required, shall be allowed or received."

"Section VII—No Lay Delegate shall be entitled to a seat in the Convention, unless he be entitled to vote for Wardens and Vestrymen of the Church which he is appointed to represent."

CERTIFICATE

Of the Appointment of Lay Delegates from —— Church.

We do hereby Certify That at a regular meeting of —— Church, in the —— of ——, County of ——, held according to law, the following persons were chosen as Lay Delegates to the Annual Convention of the Protestant Episcopal Church in the Diocese of New York, to be held on the last Wednesday in September, A. D. 1852, viz:

Messrs. * —— ——
—— ——
—— ——

And we do also Certify That said persons are entitled to vote for Wardens and Vestrymen of the Church which they are appointed to represent.

} Rector of the Parish. †
} Clerk of the Vestry. ‡

[Date]

* These names should be written, both Christian and Surname, in *full*, and very legibly.

† If there be no Rector, the Warden who presides at the meeting at which the Delegates are appointed, must sign.

‡ Whether the Rector or a Warden sign the certificate, it must also be signed by the Clerk. He should be styled "Clerk of the Vestry, not "Secretary."

N. B. If the Delegates are chosen by the *Congregation*, the like notice of the time and place of holding the election must be previously given, and the electors must have the like legal qualifications, and the election be conducted in like manner, as prescribed by law for the election of the Wardens and Vestrymen of the Parish: and the Certificate of the appointment must be signed by the same persons, who are required by law to certify or attest the election of Wardens and Vestrymen of the Parish; and must show upon its face, that all these requirements have been complied with, and that the Delegates have the required qualifications.

The Standing Committee of the Diocese of New York, give notice that they have requested the Rt. Rev. Dr. Chase, of New Hampshire, to perform Episcopal Services in the following churches, during the month of September, and that the Bishop has accepted the appointment, and may be expected in the several parishes on the days specified in the accompanying list. In naming the *hour* of Service, the Clergy are requested to have regard to the preceding and subsequent engagement of the Bishop. It is expected, also, that facilities will be afforded for the Bishop's transit from point to point when he is off the main routes of travel, and where public conveyances cannot be had, or are not available.

Applications for additional services may be addressed to the Secretary.

By order of the Standing Committee,
William Berrian, President.
Benjamin I. Haight, Secretary.

New York, July 31, 1852.

SEPTEMBER.

Saturday, 4,	A. M.,	Piermont.
Thirteenth Sunday after Trinity, 5,	A. M.,	Middletown.
Monday, 6,	A. M.,	Newburgh.
	P. M.,	Marlborough.
Tuesday, 7,	P. M.,	Walden.
Wednesday, 8,	A. M.,	Cold Spring.
	P. M.,	Philipstown.
Thursday, 9,	A. M.,	Somers.
	P. M.,	North Salem.
Friday, 10,	P. M.,	Paterson.
Saturday, 11,	A. M.,	Bedford
	P. M.,	North Castle.
Fourteenth Sunday after Trinity, 12,	A. M.,	White Plains.
	P. M.,	Scarsdale.
Monday, 13,	A. M.,	Rye.
	P. M.,	Mamaroneck.
Tuesday, 14,	A. M.,	New Rochelle.
	P. M.	Pelham.
Wednesday, 15,	A. M.,	East Chester.
	P. M.,	West Farms.
Thursday, 16,	A. M.,	Morrisania.
Friday, 17,	A. M.,	Sing Sing.
	P. M.,	Tarrytown.
Fifteenth Sunday after Trinity, 19,	A. M.,	St. John's Chapel, N.Y. Ordination
	P. M.,	All Angels.

⁂ *Candidates for the* Diaconate *and* Priesthood are requested to send in their Testimonials to the Standing Committee, on or before the *fifteenth of September*, and to present themselves to the Bishop for Examination, in the Chapel of the General Theological Seminary, Chelsea Square, on *Saturday*, September 18th, at 9 o'clock, A. M. A Stated Ordination will be held as above noted, on the fifteenth Sunday after Trinity.

FREE CHURCH OF THE GOOD SHEPHERD.
Rev. Ralph Hoyt, Rector.
No. 5 Chatham Hall, Post Office Block, Chatham Square
Services every Sunday at 10½ A. M. and 3½ P.M. tf

Acknowledgments.

PROTESTANT EPISCOPAL SOCIETY FOR PROMOTING RELIGION AND LEARNING, &c., &c.

The subscriber acknowledges the receipt of the following contributions in aid of the education fund:

St. Anns, Fishkill Landing, Rev Mr Robertson 10; St Thomas, ——— 3 22; St Luke's, Somers, Westchester Co, Rev Mr Moore, 4 40; St James, North Salem, Westchester co, Rev Mr Moore 2 40:—20-02.

JAMES F. DePEYSTER, Treasurer,
159 Front-st., corner of Maiden Lane,
August 30, 1852. or 915 Broadway.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 18th inst.

Rev W I Lynd, missionary, Noxubee, Mississippi, by the hands of Rev W T Webbe 10; ch of St Anna, Fishkill Landing, Rev J J Robertson, D D 23 15. Total $33 15.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Aug 25, 1852. 20 John street.

Advertisements.

A Lady who has filled the situation of leader in two Churches, wishes for a re-engagement in a choir. Address M. G., box 3053 Post Office.
Sep 4-3t$

A Clergyman's Library for sale.—To a young clergyman, or Theological student, wishing to purchase a small and select library of Catholic and Standard authors, of about 200 volumes, at very much less than the lowest price at the book-stores, and on accommodating terms as to payment, an opportunity offers, and may be obtained, by advertising R., with real name and an appointment of time and place for an interview, at the Churchman office. sep 4-2t

BOARDING AND DAY SCHOOL.

The Misses Rousselle, late of Halifax, Nova Scotia, respectfully announce that they have opened a School for the education of young ladies at No. 174 Sacket street, South Brooklyn.

The course of instruction will comprise English in all its branches, French, Music, and Drawing. Particular attention will be paid to the morals and manners of the children committed to their care. The Misses R. having the advantage of many years experience in teaching and bringing up young ladies have adopted a system which they feel confident will be approved of. The highest references can be given, both in New York and Brooklyn, and testimonials as to character and capability from ladies of the first rank in Canada and Nova Scotia, may be seen at their residence, where cards of terms also can be had.
Sep 4-2t$

CHURCH SCHOOL.

THIS Institution will re-open September 9th.
WM. B. STOUGHTON, Principal,
Sep 4-3t 160 West 19th-st., N. Y.

EDUCATION.—The advertisement of Messrs. Porter, of the Washington Institute, Murray Hill, having announced to the public that the undersigned will now be associated with them in the duties of their office, he avails himself of this occasion to say, that whatever an honest purpose, coupled with the experience of a life devoted exclusively to the profession, will authorize his friends to expect, he can confidently promise. The situation of the Institute, with its high, open, and extensive private grounds, well enclosed; its commodious arrangement, happily uniting the family and the school; and its long established and highly successful course of training for the young, will give every facility, as well as present every inducement to the undersigned to endeavor, ostentatiously, to maintain and extend its usefulness. $
EGBERT GRAY.

READING FOR THE FAMILY CIRCLE.

Scenes in our Parish, by a "Country Parson's" daughter.
The Riches that bring no Sorrow, by Rev. Erskin Neale, 75 cts.
Wheat and Chaff, by Rev. J. C. Boyle, B. A., 75 cts.
Pastor's Sketches; or, Conversations with Anxious Enquirers respecting the Way of Salvation, by Ichabod G. Spencer, D.D.
The World's Religion, as contrasted with genuine Christianity, by Lady Colquhoun, 50 cts.
Lighted Valley, with a Preface, by Rev. Wm. Jay, 75cts.
Incidents in the Life of a Pastor, by Wm. Wisner, D.D.
The Angel's Song, by Charles C. Taylor, M. A., also, *Earnestness, Lady Mary, Mark Wilton, Facts in a Clergyman's Life, Margaret, Thankfulness, Christmas at Old Court.*
May You like it, by the same author.
Hawkinstone, a tale of and for England in 184–.
For sale by
STANFORD & SWORDS,
Church Publishing House,
137 Broadway.

FRENCH EVENING CLASSES.

Mons. Charlier, Graduate of the University Paris, son of an Evangelical Minister of the Protestant Church of France, proposes to organize Evening Classes for the instruction of all who may desire to learn in the French language. His first course will commence on the 6th of September, at the large room in the rear of No. 199 Mulberry-st., opposite the Methodist Book Rooms, and be held on Monday and Thursday evenings, at 7½ to 9 o'clock. Price, $5 per quarter.

Mons. C. will also organize classes in other parts of the city, provided a sufficient number apply. For full particulars inquire at 120 Varick-st., or at 199 Mulberry-st., on the evenings above named.

N. B.—If a clan of ten or more is simultaneously formed, the charge will be reduced at $4 per quarter.

References.—Mr. Richard C. Morse, Editor of the New York Observer, No. 142 Nassau-st.; Rev. R. Baird, Secretary of the American and Christian Foreign Union, No. 19 Beekman-st.; Hon. James Harper, publisher, Franklin Square; Rev. J. B. Cocagne, 120 Varick-st.; Curdon Buck, M. D., Mo. 121 Tenth-st.; W. Mowbray, 44 Fulton st; Rev. D. P. Kidder, Secretary of the Sunday School Union, No 200 Mulberry-st; Gustave Schval, merchant, 165 Water-st. Private Lessons (French, Greek, Latin, History, Mathematics, &c.) also given, $1 each lesson, one or more pupils.
Sep 4-3t$

LITTELL'S LIVING AGE, No. 434, 12½ cents.

CONTENTS.

1 The Forbidden Land, *Household Words.*
2 The Martyr Sex, *Chambers' Journal.*
3 Printed Forgeries, *Household Words.*
4 Freeman's Life of Kerby, *Spectator.*
5 Stile's Austria in 1848-9, *Examiner.*
6 Captain Tremlett's Duel with the Squire, *United Service Magazine.*
7 My Novel; or, Varieties in English Life, *Blackwood's Magazine.*
8 Ramble among the Indias Bravos, *United Service Magazine.*
9 Visit to the Valley of Constanza, *Athenæum.*
10 The Collins Portrait Gallery, *Spectator.*
11 Napoleon and Disraeli, *Spectator.*
12 The Peelites, *Morning Chronicle.*
13 Strasbourg Railroad Open, *Examener.*
14 Approaching Change, *Times.*
15 Reminiscences of Thoughts and feelings, *Spectator.*

With poetry and short articles.

Published weekly at six dollars a year by
E. LITTELL & CO., Boston.
And sold by Dewitt & Davenport, Tribune Buildings, New York.

MISS BALLOW'S BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No. 24 East Twenty-Second street, (between Broadway and Fourth Avenue,) will be re-opened on Monday, September 13th.
Aug 26-6t.

WANTED, a respectable family to adopt a nice little girl of amiable disposition, aged 10 years, the child of American parents—being an orphan, an acquaintance wishes to interest herself in her behalf. A Church family preserred. Undoubted references will be given.
Address prepaid, Z. M. N., office of the Churchman.
Aug 26-2t$

BOARDING IN CHELSEA—A gentleman and his wife, and a few single gentlemen, can be accommodated with full, or partial board, at No. 207 West 20th St. References exchanged.
Aug 24-5t$

FAMILY BOARDING SCHOOL.
WILLIAMSBURGH, L. I.

MRS. IVES, (Widow of the Rev. C. S. Ives,) assisted by MISS MARY I. CLARKE, (a Graduate of St. Mary's Hall, Burlington, New-Jersey,) will open a school for the instruction of young ladies, in this city, on the first Monday in Sept.

This School will be limited to the number of Twelve Pupils, who will be received and governed as members of a christian family.

TERMS.

Board and Washing, with Tuition in English Branches,	$50 per quarter
French and other Modern Languages, each	5
Latin	6
Drawing	6
Instrumental Music	15

Applications for admission to be made to Mrs. K. D. Ives, at her residence, No. 132 South Eighth Street.

REFERENCES.

Rev. A. C. Coxe, Rector of St. John's, Hartford, Ct.
" S. M. Haskins, St. Mark's, Williamsb'gh L. I.
" B. C. Cutler, D. D., St Ann's, Brooklyn,
" Charles Seymour, Calvary, "
" Peter S. Chauncey, St. James' New York.
" W. E. Eigenbrodt, All Saints' New York.
Capt. Henry Engle, U. S N. } No. 76 Union Place, N. Y.
Shelden Smith, Esq. }

SEMI-ANNUAL STATEMENT of the NEW YORK LIFE INSURANCE CO.

From January 1, 1852, to July 1, 1852,

850 new policies have been issued.

The premiums during the same time amounted to - - -	$159,250 06
The losses paid during the same time	57,500
Assets.	
United States and N. Y. State Stocks,	225,440 49
Cash on hand,	10,866 76
Bonds and mortgages	82,316 00
Premium Notes for 40 per cent. of premium on Life Policies,	205,669 93
Premium on policies in the hands of Agents,	4,522 08
	528,815 26

MORRIS FRANKLIN, President.
Isaac C. Kendall, Vice President.
Pliny Freeman, Actuary.
New York, August 15, 1852. tf

Poetry.

For the Churchman.

Calvary.

Imitated after the Italian.

O scourges, that, with torture never ending,
The Holy Body of my Lord are rending,
Blush for your deed of shame,
For love of that dear name
Above all other names, O cease your work of wo,
And tear this sinful heart for which His blood doth flow.

O cruel thorns, that pierce that brow so shining,
With love to souls, to death's dark way declining,
Blush for your deed of shame,
For love to that dear name
Above all names, O cease your work of wo,
And pierce this sinful heart for which His blood doth flow.

O cursed nails, those loving hands extending,
That beckon us, despite our sore offending,
Blush for your deed of shame,
For love of that dear name
Above all names, O cease your work of wo,
And wound this sinful heart for which His blood doth flow.

And thou fierce lance, quench thy relentless gleaming
In the pure flood from that blest Fountain streaming,
Blush for thy deed of shame,
For love of that dear name,
Above all names, O cease thy work of wo,
Transfix this sinful heart for which His blood doth flow!

August 2, 1852. C. B. F.

Selected Matter

From the London Gospel Missionary for July.

The Erromango Boys.

In the midst of the Pacific Ocean, between the shores of Australia and South America, groups of islands, many hundreds in number, are spread out, known collectively by the name of Polynesia. In some of these islands the London Missionary Society has been engaged for nearly sixty years in imparting to the natives a knowledge of the doctrines of Christianity.—When the islands were first discovered, the heathen natives, though simple and gentle in their manners, were addicted to many shocking vices and superstitions. In the year 1812, the chief of the large island Otaheite professed his belief in the christian faith, and he was soon followed by his subjects. He was called Pomare, a name which was borne also by his predecessor, and his successors, and by a chief of some notoriety in New Zealand.

Our readers were informed a few months ago, of the voyage of the Bishop of N. Zealand among some of the Polynesian Islands, where christianity has not yet been introduced. A few months before he went on this voyage, he brought to his college at Auckland, in New Zealand, four boys who were natives of those islands. While they were at the college they learned something of the English language, and of the christian religion. And the Bishop afterwards took them with him when he went to visit their native islands. Our readers will be pleased to see the following letter, written by a lady at Auckland, and giving an account of the behavior of those four boys at the college:

Auckland, New Zealand, July 6th, 1851.

I shall try to give you some little sketch of our Island boys, and of their course and progress during the time they have spent at the college.

The four referred to in the Bishop's pastoral letter were brought to Sydney, while he was there last November, in the 'Havannah'.

Capt. Erskine's account was, that Didimang, the lad from Lidia, or Solomon's Island, came and sat down on board, and nothing could move him; he was determined to stay and learn. He is a strong-built, thick-set figure, grave expression, sensible and thoughtful rather than quick. The two from Erromango, Sellok, and Soppandoola, are brothers, more like negroes in their features, and woolly hair, bright eyes, white teeth, and merry, lively expression, and active shuffling gait. Caledon, the boy from Fate (Sandwich) has fine eyes, long hair, and a melancholy expression of countenance, and he is the cleverest of all the set, but the least prepossessing. He is said to be a half caste.

The Bishop brought them with him from Sydney in December; the first time I saw them, was the evening of their arrival, when I found them with the Bishop in his study, looking through a scrap-book containing a large collection of all sorts of prints—animals, landscapes, men fighting, &c. They were greatly delighted—and the small stock of English at command came forth, with various gesticulations from the Erromango boys; and they all quickly learned the English name for all they pointed to, and gave the Bishop their own word for it, when they knew the article, in their three different tongues, 'Bird' and 'Beast'—'Puss' especially they singled out; and 'Man-fight', and 'Sword', and 'Club', and 'Tree', and 'Cocoa-nut'; 'all the same Erromango', they would say. The 'Havannah', and Sydney, were their world; 'Men riding horse, cow, sheep', was 'all the same Sydney'. They communicated with one another in English, and called each other by the nick-names given them on board the 'Havannah'; viz. Meste, Tom Foretop, Bob, and Harry. It was in vain the Bishop said, 'No, no Meste—no Tom—no Bob—but Didimang, Sellok', &c., for he wished them to keep their native names till they were baptized, of course. It was in vain; they called each other by their names, and were soon known by them all over the College, so I shall adopt them also. We used to have them often in during the evening in this way, to look at this book till they knew all in it; and soon they began to try to talk about their country, though it was little we could understand. They went to school regularly, learned their letters by reading and writing at the same time; Meste set to work most vigorously, and succeeded well. Poor Tom was much slower, and very diffident, and used to sit with his slate rubbing out the letters, and saying 'No', with the most tragi-comic tone, as fast as he made them. His brother, little Bob, was something the same in his ways, though being younger he overcame the difficulties sooner. He and Harry used to go every morning to the English Primary School, for the girls and boys of the Tamaki district, where the mistress, or some of us, taught them with the rest. They generally divided thus—the little ones and big ones each to themselves, as I suppose they had been divided on board the 'Havannah'. The training and discipline of their life on board was no doubt an excellent beginning for their life here, and perhaps was the cause of their unfailing order and obedience and good conduct, from the first day of their residence here, to the last.

They used to say sometimes, 'Bishop very good—no *fum fum* here; Captain Erskine fum fum, 'Havannah';' which made us think that perhaps they had felt the rope's end on board, till Captain Erskine assured the Bishop he had never had occasian to touch any of them, so that it was only what they saw and heard which had the desirable effect. We never heard of any quarrel between them but once—when a struggle in play ended in earnest, and little Bob bit Harry's ear, and then was so frightened, he ran away and hid himself in the Manuka, and was not found till evening. They four slept in one room, and were neat and tidy in their habits, though none of them had worn clothing till they came on board the 'Havannah'. They would tell us the names of the sailors who made their clothes; and then, having seen this done, was a help to their comprehension of that useful verb *to make*; 'yes all the same—so and so *make jacket*', &c. They were kept with the English school as much as might be, but of course the preponderance of Maoris struck them, and Meste, whose object was to learn English, would say, 'College no good—too much Maori—Maori go into my ears all day'. He certainly looked down upon the Maoris: and if a native from the Kainga had been here in his blanket, with all the proud air of his native strut, Meste would throw something over his shoulders, roll up his trowsers to the knee, and strut away in imitation. His name for them, too, was always 'Tena-koe' from this salutation being continually in their mouths.

They were in school till twelve, and then worked out of doors till two, and always diligently and cheerfully; both in school and at work they were generally under the same English lad, Nelson Hector, who gradually gained a great influence over them. He had never any difficulty about their work, and could trust them out of his sight as much as in it. On one occasion, soon after they came he left an English boy working with them in charge, to see that they finished their tasks which he interpreted, into sitting down himself, and folding his arms (after the pattern of Colonial Superintendant.) Meste, however, was of another mind; he went up to the youth, and said, 'you no work, you? me give you fum fum'; and accordingly he beat him and sent the Superintendant blubbering home, but did his own work well. Their moral sense in all such things seemed naturally true. Once, Mest insisted on digging in the rain, though excused, because, 'I write down dig—my report; how say Mr. Abraham, I dig—I not dig'' They were never known to tell a lie; and one occasion, when some of the boys had stolen some melons from the garden, they all seemed shocked at it; and Meste said, 'Melons very good in hall; very bad boys take away melons themselves'.

There was a spice of the philosopher in him, which was very amusing; he was so grave and ebservant, and very sententious in his remarks. Once, when he and Tom and our Maori maidens were reading English together, Meste showed one of them how to say the *th* in *the*, by putting the tongue between his teeth; 'See here, you say *de*; no say *the*', and he showed the difference. They could all speak English words much more plainly than the Maoris, and learned it much more quickly, but seemed as easily to forget their own language, so that it became more and more difficult to get the Melanesian words from them, as they learned to understand the English ones.

(To be continued.)

From the London Guardian.

The Parochial Division of England.

Concluded.

There have been moments when individuals or families dedicated themselves to God for some special object; but when did a whole nation agree to give for ever that which had previously been considered as their own; and thus consent to honor God with their substance, by assigning the tenth part of its increase to the support of his ministers?

Admitting all that I have before stated, as detracting from the value of the act; admitting the existence of mixed motives, of base motives, of superstitious fears and ignorant expectations; admitting the existence of all these as contributing to produce the fulfilment of the measure, and I must still regard the fact as one of the most extraordinary in history, and must maintain that it implies an extent of religious feeling, and a depth of wisdom which I look for in vain in the records of more enlightened and polished times. If it were necessary to prove this, let us suppose a measure equally comprehensive and equally stringent, proposed at present for an object of unquestionable importance, but of a purely spiritual character. Suppose it named to the British House of Commons, to the Chamber of Deputies in France, to the House of Representatives in the United States, and what reason have we to think that its allowed importance would outweigh the feelings of self-interest in the body to which it was proposed, and that the measure would meet with universal concurrence? The recent contributions made in Scotland in behalf of the Free Church, are the nearest approximation to the work that I can think of; but who can deny, that even in this there was a mixture of political excitement, and that it was a partial, not a general measure?

No; let us give our forefathers that which is their due. They were in many respects, we may say without a breach of the reverence due to them, mere children in knowledge. Their experience was limited in comparison with ours; their life, which was little more than a struggle for existence, offered scanty resources for thought, for reflection, for comparison, the ordinary means of obtaining wisdom. But the simplicity of a child's mind often perceives truths which escapes the observation of others. Children see things of real importance the more clearly, because they are not perplexed by a variety of subjects; and our ancestors, children as they were in some respects, were capable of seeing their dependence on God, and of feeling the necessity of securing his favor, more clearly and more strongly than those who think *themselves* wiser. Acting under this impression, they agreed on a measure, which seemed singularly adapted for securing the object in view. They divided the whole kingdom into parishes, varying no doubt in extent, either from the population of the period, or from local circumstances; but they made in every parish a provision for religion, and thus secured to all, what seems the proper inalienable right of a member of a Christian community, access to means of grace, and a knowledge of the way of salvation. A monarch, who is still the idol of the French nation, won the hearts of his people by expressing a hope that the time would come, when every peasant in his kingdom would have a fowl in his pot for supper. A monarch, who had equal claims on the veneration of the English people, expressed a wiser feeling, when he hoped that the time would come, when every poor boy in his kingdom would be able to read his Bible; but without denying the merit of the French or the English Sovereign, I must still say, that the legislators, whether lay or ecclesiastic, who in British or Saxon times, devised the scheme of parochial divisions, and thus endeavored to secure for all people that portion of spiritual meat which was necessary for them, exhibited wider and more comprehensive views, and are entitled to a deeper and more abounding gratitude, as having been the instruments in God's hand of a more extensive and abiding good.

When I hear, therefore, the pert knowledge of the present day amusing itself with the records of our ancestor's errors in matters of science, and ridiculing their mistakes in philosophy; I feel constrained to remind those who yield to this temper, of things done and plans formed by our forefathers, which may modify their judgment. In matters of science, our ancestors were in darkness, and like men in darkness, they formed strange and unreasonable notions of what they saw clearly, and where they were faithful to the light they had; and when we look from the judgment of the world to that which God will pass, we must feel that the wisdom of the world is often foolishness with God, and the foolishness of the world is wisdom with God.

There are some points in political economy where a long and painful experience may have made the world somewhat wiser than it was. In that philosophy which analyzes external nature, which discovers the nature of things and their character, and which advances in knowledge by accumulating observations, there can be no doubt as to the progress made. But in that wisdom which sees God in everything, feels our dependence on Him for all things, and makes his blessing, the source of all public as well as private wealth; in this I fear that we have no progress whatsoever: and the proud materialism of the world, professing to know all things, and yet ignorant of itself and of the secret of its own happiness, stands condemned by the simple faith of our despised ancestors, who knew that God ought to be feared, and felt that he ought to be honored by those who professed to believe Him.

A. S.

From the London Gospel Missionary for August.

Preparing for Missionary Work.

Our Saviour bade his disciples pray to "the Lord of the harvest, that He will send forth laborers into His harvest." And for eighteen hundred years, as faithful Christians have offered up this prayer, so has the Lord sent in each succeeding generation more and more laborers into His harvest. The harvest field is the world of men whom God is drawing unto Himself, and the ministers of Christ are the laborers. All our readers, we hope, are offering their prayers to God, as well as their money, for the increase of the number of the laborers. But it would please us most chiefly, if we could know that any, when they grow up and become men, will offer *themselves*, their talents, their time, their whole hearts, and their life-long labors, to this work of the Lord.

The following letter may give some of our friends an idea of the way in which young men are trained for the work. The letter was written a short time ago by a young man in a missionary college abroad, to a friend in England:

I suppose you wish to hear how our time is spent in a Missionary College, and, so far as I am able, I will endeavor to satisfy your curiosity. Please to accompany me through the routine of a single day; and this will give you a tolerable idea of the way in which we are occupied during the whole course of study allotted to us by the College authorities.

It is half past six on a cold Winter's morning, the thermometer standing at about 30 degrees below zero, when the silence which has reigned throughout the college is broken by the ringing of a bell, which summons slumberers to awake, and prepare for the labors of the coming day. This is what we call the *first* bell. Immediately after this you hear the shuffling of feet, and the various other attendants upon a general rising from repose. By the time we get washed and dressed, the steady tramp of the servant is again heard along the aisles of the College, ringing with energy and perseverance the warning second bell.

Those who are fully prepared, now betake themselves to their devotional exercises, praying for the blessing of God upon the labors of the day, and seeking, I trust, in a spirit of earnestness and faith, a large and constant measure of preventing and preserving grace.

At half past seven, the bell summons us to Common Prayer in our little chapel, at which the Principal officiates, and the lessons are read by the students in rotation. I can assure you that it is no ordinary sight to witness a band of young men devoted to the toils of Missionary life, kneeling together before the throne of their Great Master, by whose gracious spirit they trust they are called and moved to take upon them the office and work of the Ministry. May Almighty God make us all useful and faithful laborers in His Vineyard!

Prayers being ended, the bell rings for breakfast. This is of the plainest and most ordinary kind, though at the same time very substantial. Before and after partaking of any meal, grace is said by the President in Latin, to which all respond. Half an hour is usually allowed for breakfast, after which the students retire to their private rooms, to prepare for lectures. At nine o'clock these commence, and are continued without intermission until one. They embrace Classics, Mathematics, History, Logic, Hebrew, &c., &c. The Divinity Class, however, being that with which I am connected, is the one with which I am most familiar. Our lectures during the present term embrace the Epistles, Butler's Analogy, Barrow on the Pope's Supremacy, and the Ecclesiastical History of Eusebius, with Hebrew. Of course we also have subjects or private reading, which are left to our own discretion.

Our Lectures then being concluded for the day we have just time to make preparation for dinner, to which we are summoned in the usual manner.

The afternoon is spent in various ways. Some stroll out through the country—others amuse themselves with music—while others are engaged among the works of years gone by. At six o'clock we have our last meal, which is gone through much in the same way as the others.—Tea, or as we call it here, *supper* being ended, all shut themselves up in their rooms to prepare for the Lectures of the following day. And were you to pass at this time along the usually still lobbies of the College, you could hardly fail of feeling solemnly impressed with the thought, that in each of these little rooms which you pass is an immortal soul engaged in the twofold work of subjugating its own passions to the discipline of the Cross, and preparing for the glorious though awful task of ministering to the souls of others. Oh what a fearful responsibility is ours, and what great need have we of earnestness, of zeal, of faith, of hope, of love! Oh that those who are assisting us with their money, would at the same time remember us in their prayers, that we may be faithful in "watching for souls, as they who must give an account;" and that, after having preached the glorious tidings of peace and salvation unto others, we ourselves may not become of the number of those to whom the Master of the house will say, "Depart, I never knew you!"

At half-past nine o'clock we have evening prayer in chapel, where the same rules are observed; after which the labors of the day are considered as at an end. On Sundays and Saints' days, we all attend Divine Service in the neighboring Mission Church, in our full academical costume; this being one of the standing regulations of the College. There are also several Sunday Schools, which are conducted by the members of the Institution, subject of course to the inspection of the Incumbent of the parish. We at present number 17 students; 14 of whom are candidates for the Ministry; and 3 are general students.

I have thus endeavored to give you a brief sketch of our mode of life out here; and I can only in conclusion beg for myself and fellow-students an interest in your prayers, as also in those of all members of that branch of the Holy Catholic and Apostolic Church, at whose altars we shall all be shortly called to serve.

Geneva Institute for Boys.
CONDUCTED BY
D. PRENTICE, LL. D., AND A. T. GIBSON, A. M.

THE above High School is in operation in Geneva, New York, on the immediate banks of the beautiful Seneca Lake. It is designed to embrace all the discipline and kindly control of the family, with the order of the recitation room. Every branch of English study is pursued, and great care is taken in the thorough preparation of young men for College. It is the design not only to furnish careful education of the mind, but thorough moral and physical training. Each will be diligently pursued. The year is divided into four terms of eleven weeks each. The next term will begin September 1st.

Expenses.—$200 per year, including Tuition, Board, Washing, a furnished Room, Fire and Lights, payable quarterly in advance.

References.—Rev. Dr. Berrian, Rev. Wm. Walton, D. D.

COLLEGE OF ST. JAMES, Washington Co., Maryland.
Rev. John B. Kerfoot, D. D., Rector.

The Eleventh Annual Session of the College will open on Monday, October 4th and continue till August, 1853. Besides the continuous instruction of the resident Professors, there are, in each year, several courses of lectures by Professors statedly visiting the College for that purpose.

The Grammar School resumes its duties on the same day with the College, and, besides its proper tutors, it has the oversight of the College Professors. The discipline and management of the two departments is quite distinct, but both are under the direct supervision of the Rector.

Annual charge in the College or Grammar School, $225. For Register, &c., apply to the Rector, College St. James P. O., Maryland. Aug 12-3m

A SITUATION AS TEACHER WANTED. A lady qualified to teach all the usual English branches, and to give instruction on the Piano Forte, is desirous of obtaining a situation. The most unexceptionable references given. Address X. H., care of T. C. Butler, Esq., Church Depository, 20 John St., N. Y. July 31-6t.

Prince & Co's Melodeons. The original Prince Melodeon, which has stood the test for years, and proved itself a superior instrument to those of any other make, can be had only of the sole agent, WM. HALL & SON, No. 239 Broadway, (opposite the Park.) jy17-8m

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In the City of New-York, and its vicinity.

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Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Authon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Barton, Rev. J. Graeff, 48 East 24th st.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
Bourne, Rev. Rowland H., 27 21st street.
Bruce, Rev. Vandervoort, 79 St. Mark's Place.
Canfield, Rev. Eli H., Rectory of St. Peter's Ch., 20th st.
Chauncey, Rev. Peter S., Corner 2d Avenue and 9th st.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel.
Cook, Rev. Thomas, 276 Houston st.
Cooke, Rev. Samuel, 60 Eleventh st.
Cook, Rev. Edwin, 98 12th st.
Cox, Rev. Richard, 36th street, between 5th and 6th avenues.
Dowdney, Rev. John, 20 John st.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 151 Lexington Avenue.
Eaton, Rev. Theodore A., 55 Morton st.
Eigenbrodt, Rev. Wm. E., 53 Amity st.
Elmendorf, Rev. John J., 55 Morton st.
Evans, Rev. Benjamin, 172 Broome st.
Frost, Rev. Wm. J., 349 Fourth avenue.
Grigg, Rev. John, 26 Park Place.
Gallaudet, Rev. Thomas, 22 3rd st.
Hackley, D. D., Rev. Charles W., 3 College Green
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Halsey, Rev. Charles H., 21 N. Moore st.
Hanson, Rev. J. H., 73 Lexington avenue.
Hart, Rev. A. Bloomer, 55 Morton st.
Harwood, Rev. Edwin, 44 west 29th street.
Hawks, D. D. LL. D., Rev. Francis L., E. 21st st. cor. 4th Av.
Henry, D. D., Rev. Caleb S., 20 John street.
Higbee, D. D., Rev. Edward Y., 108 Bleecker st.
Hobart, Rev. John H., 306 Fourth st.
Hopkins, Rev. John H., Jr., Gen. Theolog. Seminary.
Houghton, Rev. George H., 9 East 29th st.
Howland, Rev. Robert S., (in Europe.)
Hoyt, Rev. Ralph, 113 Madison corner Market st.
Irving, Rev. Pierre P., 19 Warren street.
Jelliff, Rev. Hiram, 144 East 25th st. near 2nd Avenue.
Jones, Rev. Charles, 126 McDougall street, near Bleeker.
Jones, Rev. Lot, 77 2d Avenue.
Johnson, Rev. Samuel R., D. D., Gen. Theol. Seminary.
Long, Rev. Wm., 419 Broome st.
Leonard, Rev. Alexander S., 46 Beach street.
Little, Rev. Charles S., 86 East 17th street.
Mahan, Rev. Milo, 198 West Twentieth st.
McVickar, D. D., Rev. John, 8 College Green.
Mead, Rev. E. N., 20 John street.
Millett, Rev. James, 308 Broome st.
Morris, LL. D. Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., cor. 6th Av. & 20th st.
Neide, Rev. Geo. L., Rectory St. Mary's ch., Manhattanville.
Pardee, Rev. Isaac, 91 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parks, D. D., Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Price, D. D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, (in Oregon.)
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Spencer, D. D., Rev. J. A., 73 Lexington avenue.
Taylor, Rev. Fitch W., U. S. N., Union-Place Hotel.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Timlow, Rev. G. W., 209 Monroe st.
Travis, Rev. Robert, Junior, 106 Hammond st.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st
Tuttle, Rev. Isaac H., Rectory St. Luke's ch, 477 Hudson st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Vermilye, Rev. I. D., Kensico, Westchester county, N. Y.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D. D., D. C. L., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, D. D., 39 West 22d street.
Ward, Rev. Henry D., 870 Broadway.
Weaver, Rev. Joshua, 19 Sussex Place, Jersey City.
Weston, Rev. Sullivan H., 101 Chamber st.
Whitehouse, D. D., Rev. Henry J., 120 11th st.
Wilson, D. D., LL. D., Rev. Bird, 206 West 20th st.
Wyatt, Rev. C. B., 6 East Building Gen. Theol. Seminary.

BROOKLYN

Chase, Rev. M. B., U. S. Navy, Kent Av. above Myrtle.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., adjoining St. Luke's ch., Clinton av.
Drowne, Rev. T. Stafford, 26 Montague Place.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Labagh, Rev Isaac P., 3 Union Place.
Lamson, Rev. Wm O., Court-st. between President and Carroll.
Lewis, D. D., Rev. William H., next to Ch. of Holy Trinity.
Okeson, Rev. N. A., Bridge st.
Peck, Rev. Francis, 147 Duffield-st. near Fulton avenue.
Seymour, Rev. Charles, 147 Livingston street.
Seymour, Rev. W. Wood, 93 Columbia st.
Shackelford, Rev. John W., Kent Av., above Myrtle.
Schroeder, D. D., Rev. John F., } 73 Henry street
Schroeder, Rev. John F., Jun., }
Stearns, Rev. John, Hoyt cor. Bergen.
Stone, Rev. B. W., 189 Clinton street.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.
Walker, Rev. W. F., cor. Smith and Livingston streets.
Walker, Rev. Robert J., 147 Duffield-st. near Fulton avenue.
Webbe, Rev. William T., 172 Sands-st.

WILLIAMSBURGH.

Berry, Rev. Samuel V., 80 south 8th st.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 85 South 9th-st.
Roberts, Rev. H. F., 72 Union, head of south 2d street.
Sayres, Rev. Samuel W., 17 south 9th st.
Taylor, Rev. B. F., 5 Lewis Place, Second-st. between South 10th and 11th streets, near Peck Slip ferry.
Townsend, Rev. I. W., 93 south 2d st.

NEW JERSEY.

Bowden, Rev. James J., Jersey City.
Gries, Rev. William R., Bergen.
Macurdy, Rev. David H., Van Vorst.

MOUNT OLIVET CEMETERY. This new and beautiful Rural Cemetery is situated near Maspeth, L. I., about three miles from the ferries at Williamsburgh; the plank road to Newtown passes close to the entrance, and it is accessible by numerous turnpike and other roads. The grounds are elegantly diversified; the soil is dry and well adapted to the purpose, and the trustees have spared on pains or expense to make it worthy the approbation of all who may desire a suitable resting-place for the unmolested repose of the dead.

BURIAL PLATS.

The ordinary size of a lot is 16 by 20, containing 320 feet superficial measure, in addition to which a foot is allowed on the margin, all around, for purposes of inclosure; making the lot in effect, 18 by 22, to contain 396 superficial feet; with further space on the border of the leading avenues, for ornamental purposes and a pathway of four feet for inside lots.

PRICE OF LOTS.

A lot of ordinary size, or 20 by 16 feet, bounded by a principal avenue, walk or path, is	$50 00
Half lots	30 00
An inside lot of ordinary size	40 00
Half lots	25 00

Lots of other dimensions at proportionate rates.

When, however, four or more lots of ordinary size are taken, at one time, by one or more persons *in a group*, they are sold at $45 each for avenue lots, and $35 each for those inside.

Grading in all cases, per lot, $5, which includes every charge for grading and keeping the grounds or lots in order, except for such work as shall be specially directed by lot proprietors.

GRAVES IN PUBLIC PLATS,
(And which are allowed to be used for subsequent interments without any other charre than the usual one for opening,)

Are furnished at 8, 10, and 12 dollars each for adults, and 4, 5, and 6 dollars for children under 10 years of age. A receiving tomb is provided for temporary interments.

☞ Descriptive pamphlets, and all other information desired, may be had on application at the office, NO. 634 BROADWAY, or to the Keeper at the Cemetery.

OFFICERS.
NOAH WATERBURY, Esq., *President.*
REV. SAM'L M. HASKINS, *Vice-President.*
JAMES MAURICE, Esq., *Treasurer.*
DAVID LONGWORTH, *Secretary and General Agent.*
July 31st-3m.

SOMETHING FOR THE YOUNG.

The first number of the STANDARD-BEARER, an Illustrated Monthly Magazine for the young, published under the supervision of the Executive Committee of the Evangelical Knowledge Society, will be issued on the 19th of the present month. In this periodical, it is designed to furnish a valuable help in the work of Sunday School and home training, in the accomplishment of which purpose no pains will be spared in providing both literary and pictorial attractions.

TERMS.—Twenty-five cents per annum for a single copy, or ten dollars for 50 copies, payable in advance. Subscriptions will be received by Mr. A. D. F. Randolph, agent, 683 Broadway, or by Messrs. Stanford & Swords, 137 Broadway. Communications for the Editor, post-paid, may be sent to the latter place, 137 Broadway, where a box is provided. The volume will commence with the July number. It is therefore desirable that all subscriptions should run from the date.

Persons applying (post paid) to the agent, Mr. Randolph, and enclosing a stamp for the postage of the Magazine, will receive the first (specimen) number. jy17tf

Chester Female Institute, Northcastle, Westchester Co., N. Y., Rev. I Dyckman Vermilye Principal. This institution is pleasantly situated in a healthy and retired village, of easy access by Harlem Railroad and stages.

It is the design of those who have established the School to furnish a thorough English Education at moderate price, to a limited number of pupils, who in connection with the daily routine of studies, will also attend to the more important branches of domestic economy. The advantages of such an education, combining the above objects, will, it is hoped, commend themselves to every judicious parent.

TERMS—Sixty-five Dollars per session of Twenty-two weeks, payable in advance. Music an extra charge. The Sessions commence on the first Mondays of May and November, but pupils will be received at any time. Applications for admission to be made either to the Principal or Rev. Dr. Harris, White Plains, N. Y. je26-6mo

FAMILY SCHOOL FOR YOUNG LADIES,
No. 42 Broad st., Utica, W. N. Y.,
MRS. MARY PROAL JUDSON, PRINCIPAL.

THE FOURTH YEAR of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.
Trinity Hall, July 10 jy24-tf

Episcopal Academy of Connecticut.
Rev. Edward Ballard, A. M., Principal. Pupils are received into the family of the Principal at $60 per session of 14 weeks, beginning Sept. 9. Reference for full information to Stanford & Swords, 137 Broadway.
Cheshire, Ct., Aug. 7, 1852. au12-4t

AN active experienced person of good report desires a situation as Sexton in the Church, has no objection to the country. A note directed to A. V. Stout & Co, 249 Pearl st., for W. E., will meet with prompt attention. jy 17-3m$

CHURCH BELLS.

CHURCH, Factory, Steamboat, and Locomotive Bells Constantly on hand, and Peals or Chimes of Bells (of any number) cast to order. Improved cast-iron Yokes, with moveable arms, are attached to these bells, so that they may be adjusted to ring easily and properly, and Springs also, which prevent the clapper from resting on the Bell; thereby prolonging its sound. Hangings complete (including Yoke, Frame and Wheel), furnished if desired.

An experience of 30 years in this business by their late father, enabled him to ascertain the best form for bells, the combination of metals, and degree of heat requisite for securing in them, the greatest solidity, strength, and most melodious tones; which improvements, together with his very extensive assortment of patterns, are now held by the subscribers, who have grown up in the business, and who will use every endeavor to sustain the reputation which the establishment has heretofore enjoyed, both in this and foreign countries; the bells from which have repeatedly received the highest awards of the N. Y. State Agricultural Society and American Institute; and at which were completed Chinese and heavy Alarm Bells for different parts of the Union and Canada.

Mathematical Instruments will still be manufactured by the subscribers, of which they will have constantly on hand an assortment of Transit Instruments, Levels, Surveyor's Compasses, (plain, nonious and improved), &c. Also *Brass* or *Composition* Castings of any size cast to order.

All communications promptly attended to.
ANDREW MENEELY'S SONS.
West Troy, Albany Co., N. Y., 1851.—d6tf

CHURCH ORGANS.

HENRY ERBEN, 172 CENTRE ST., Offers the following organs for sale at reduced prices:

A second-hand English Organ with two sets of keys, and one-a-half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 18 stops.

Two organs, with 10 stops each, in Gothic, and Grecian cases. Six organs, with 8 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs. Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.
New York, Sept. 6, 1851.

For Sale—A pleasant country seat known as Brier Cliff, the residence of the late Professor Ogilby, at Sing Sing, one and a half miles from the Hudson River Railroad station. It commands a beautiful view of the Hudson River, Rockland county, Croton Point, &c. There are about 33 acres of land, equal portions, cleared and in woodland. A fine spring of water. The house, built within the last three or four years, though not large, is very convenient, having two parlors, a sitting and dining room, piazza, a good kitchen, bath room, water closets, &c, cellar, 4 bedrooms, servants' rooms, cistern, bath room, &c. The situation is remarkably healthy, fine mountain air, and beautiful walks and drives around. There is on the premises a stone church, as yet unoccupied, and nearly finished. This place offers an admirable opportunity for a clergyman desirous of having in a secure, healthy and excellent situation, a select school, the church affording him a good opportunity for building up a parish at the same time.

For terms, &c., apply to S. CAMBRELENG,
May 22—tf 18 Wall st., N. Y.

ESTABLISHED 1810.

JOSEPH BATTIN, Importer and Dealer in HOSIERY & GLOVES of every description.—Lambswool, Merino, Silk and Cotton Undershirts and Drawers, Wholesale and Retail.
mar 20, 1yr 288 Greenwich st., New York.

CHURCH ORGANS.

FOR SALE at H. A. LEAMAN'S Organ manufactory, 214 Bleecker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from two to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Chorusses, and Anthems.

N. B.—The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850—tf

ORGANS.

CHURCH ORGANS for sale. 2 of 8 stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, three feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

BOARDING SCHOOL FOR BOYS.
Scarsdale, Westchester County, New York:
Rev. W. W. Olssen, A. M., Prin.

THE TWO TERMS of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 12 John St. or D. Appleton, 200 Broadway.
Oct 4, 1851 —tf

CLOCKS FOR CHURCHES, PUBLIC Buildings, Railroad Stations, &c.—The undersigned having succeeded in counteracting, effectually, the influence of the changes of temperature upon the pendulum, and introduced a new regulator, by which great accuracy of time is produced, also the retaining power (which keeps the clock going while being wound) are prepared to funish Clocks superior to any made in the United States. Ample opportunity will be afforded to test their performance, and those not proving satisfactory when completed, may be rejected. Astronomical Clocks made and warranted equal to any imported.

Glass (Illuminated) Dials of the most beautiful description furnished. Address
SHERRY & BYRAM,
Oakland Works, Sag Harbor, L. I.

"Mr. Byram has established reputation as one of the first clock makers in the world."—Scientific American.

"Mr. Byram is a rare mechanical genius."—Jour. Com.
Sept 6, 1851—1yr$

H. PILCHER & SON,
ORGAN BUILDERS, NEWARK, NEW JERSEY.

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CLERICAL SPENCERS. These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleeker st. cor Wooster st.

CHURCH, PARLOR, AND CHURCH BARREL ORGANS.

THE subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches, where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city; he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited.

GEORGE JARDINE,
548 Pearl Street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards.

ST. MATTHEW'S HALL,
PORT COLDEN, WARREN COUNTY, N. J.
The Summer Session.

THE SEVENTEENTH SESSION of this English and Classical Institution, will commence on the 1st of May. It is strictly a Church school for boys, conducted on the family principle, the pupils being permitted to associate and mingle with the Rector, his family and teachers, as his own children; and particular attention is given to their physical and *moral*, as well as to their intellectual improvement. It is located in the retired village of Port Colden, among the mountains of New Jersey, and the situation is pleasant and healthy, enjoying the salubrity of pure mountain air. The number of pupils is limited to *thirty*, who receive constant supervision both in and out of the school room.

Parents and guardians who desire retirement, a healthy situation, and faithful superintendence, in placing their sons and wards at school, will find this Institution to meet their views.

The terms for Tuition, Board, washing and mending, are $85 per session of *five* months, *payable always in advance*; but pupils are received at any period, and charged from the time of entering. Books and Stationery, French, German, Music, Drawing and Painting, at extra charges.

For further information or entrance, early application should be made to the
tf REV. P. L. JAQUES, Rector.

THE SHOUTS AND WEEPING OF A DAY OF JUBILEE.

The Sermon preached in the Abbey Church of St. Peter, Westminster, June 15, 1852, being the close of the Third Jubilee of the Society for the Propagation of the Gospel in Foreign Parts. By the Bishop of Oxford. Price 8 cents single, $4 per hundred.

Published and for sale at the Depository, No. 20 John St, New York. July 20-tf

The Engraved Portrait of the Bishop of Exeter, mentioned in the Churchman of Feb. 14th, No. 51, can be purchased at the store of HUDSON & SMITH,
No. 119 Fulton street,
And framed to order by them. One in a very neat gilt frame is exhibited in the window.
Feb. 28th-tf

$1,381.008 64.

STATEMENT OF
THE MUTUAL BENEFIT LIFE INSURANCE COMPANY,
On the First Day of January, 1852
Office, No. 11 Wall Street.

Balance per statement Jan. 1, 1851,		$1,192,441 66	
Deduct for losses then unpaid, paid since,		37,500 00	$1,154,941 66
Nett premiums received during the year 1851		$461,506 67	
Interest " " " "		65,172 83	
Total receipts, 1851		$526,679 50	
Paid losses of the year	$103,300 00		
Paid for purchased policies	30,470 21		
Paid salaries, taxes, postage, &c.,	18,095 76		
Paid Commissions	27,924 60		
Paid Physicians' fees	2,188 12		
		$181,978 69	$344,700 81
Balance			$1,499,642 47
Paid on dividend of 1847, 1848 and 1849			118,632 83
Nett balance, January 1st, 1852			$1,381,008 64

ROBERT L. PATTERSON, President,
JOEL W. CONDIT, Vice President.
B. C. MILLER, Secretary.
J. P. BRADLEY, Mathematician.
L. C. GROVER, Counsel.
JOS. L. LORD, Agent, New York.
Dividend declared January 1, 1852, Thirty-five per cent (35). Feb 28-tf

DOMESTIC SERVANTS. "Employers' and Servants' Protective Agency." The superintendent of the above Institution is desirous of making known to the Clergy and its Patron's generally, that the Office is removed from 66 Walker Street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely,) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist, (taken under the coat, and over the vest,) together with a full description of the form, namely, whether the figure is erect or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger, and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this society, shall, if not *physically* disqualified, be entitled thereto upon a written application, and upon payment of the prescribed Fee and dues.

Every Layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Counsellor,
The Bishop of the Diocese, ex-officio.

Officers for 1852:
President:
ISAAC F. COX, 30 South William street.
Corresponding Secretary:
FREDERICK W. WELCHMAN, 84 Broad st.
Recording Secretary,
JAMES POTT, 65 Pine-street.
Treasurer;
CHARLES P. BURDETT, 74 South street.

Pamphlets containing the Constitution, By-Laws, &c. of the society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets, &c., are requested to address the Corresponding secretary. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY OF BROOKLYN.

The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has also a "Contingent Fund," consisting of the voluntary contributions of members or others, and which is applicable exclusively to purposes of benevolence.

Every clergyman of the Church, in good standing, resident in Brooklyn, not over 55 years of age, and not physically disqualified, is entitled to membership, upon payment of the prescribed fee and dues.

Every Layman baptized or confirmed in the P. E Church is eligible for membership, if a resident of Brooklyn, and between the age of 18 and 55 years.

Counsellor.
The Bishop of the Diocese, ex-officio
Officers for 1852-3.
President, GEO. L. WILLARD, Montague st., near Clinton.
First Vice President, Alfred G. Stevens, 43 Fulton st.
Second " Frederick W. Welchman, 5 Douglas st.
Cor. Secretary, George Hall, 291 Fulton st.
Rec. " Samuel B. Caldwell, 163 Sackett st.
Treasurer, T D Meigs, Cumberland st. near Atlantic.

Trustees.

William W. Russell,	Dan Marvin,
B. J. Hathaway,	M. H. Hyde,
Henry G. Nichols,	W. H. Beare,
Charles H. Birney,	A. Flower,
F A. Paddock,	P. Donaldson,
J. Blackmore, M. D.,	J. B. Pentreath.

George W. Southwick.

Copies of the Constitution and By-Laws, as well as forms of application, may be obtained of any of its officers or members.
May 8-tf

BOOK OF COMMON PRAYER. The attention of the public is invited to the new and elegant editions of the Prayer Book lately issued from our own press. These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the edition are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, D. D.,
Is published every Saturday, for the Proprietor, at No. 9 Spruce street, New York (up stairs).

It is now as it ever has been, since its establishment in 1831, devoted to the interests in every department of the Prot. Episcopal Church, and to this end sets forth, elucidates, and, when necessary, defends those principles and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business POST PAID to be addressed to the Editor, until further notice.

—TERMS—
Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.